

THE
Baptist Magazine.

APRIL, 1817.

**EXTRACT FROM A
MEMOIR OF THE LATE REV. WILLIAM COLES,
OF AMPHILL,**

(FATHER-IN-LAW OF THE LATE REV. ANDREW FULLER,)

WRITTEN BY HIMSELF.

“EBENEZER.

“I HAVE sometimes thought, that it is a small tribute which is due from me (the most unworthy of all others) to the free and sovereign grace of God, in Christ Jesus, to leave behind me some memorials of my life and experience; so that my surviving friends may, by having another witness to the truth and importance of religion, be excited to rely on the power and grace of Christ; and to persevere in the good ways of God, which I, and thousands more, have found to be ‘ways of pleasantness, and paths of peace.’

“I was born at Daventry, in Northamptonshire, March 2d, 1735, (old style.) My parents were both of them pious, and were members of the dissenting church in that town, many years. My father was received a member of the church, as I have heard him relate, at about 18 years of age, at the time when Mr. Mattock was pastor. He was a lively, warm-hearted, zealous, and active Christian, from the time he first became acquainted with experimental religion to the day of his death; and died at Daventry, May 8, 1778, full of joy and

peace, in believing, aged 74 years.

“I was the eldest of four children, and, from the earliest part of my life, was restrained from associating with children who were profane and vicious; and as soon as I was capable of knowing any thing, was taught to reverence the Sabbath-day, and was never suffered to go into the street on that day, or trifle away Sabbath-time, but as soon as I was able, was employed during the intervals of public worship, in reading, or learning the Assembly’s Catechism, or Dr. Watts’s, or his Divine Songs, or other hymns, or in repeating what I had learned, and was called upon to give some account of the text and sermon. I confess, I thought it hard to be thus confined, and that my parents were not like people in general. However, I do now most heartily approve of their conduct, for it proved a mean of instruction, and of begetting in me a tenderness of conscience concerning the religious observance of the Lord’s-day; for, I well remember, being left at home, when about twelve years of age, under the care of a servant, one Lord’s-day, my parents being both from home, I took the li-

berty of rambling about in the fields, during the intervals of public worship; but that liberty fixed a sting in my conscience, the smart of which continued with me many months, and will never be forgotten by me as long as memory lasts. How I might have acted in future, if I had been left to follow my own sinful inclinations, I cannot tell; but from hence may be inferred, the advantage of parental restraint, and hence the propriety and importance of that precept, 'Train up a child in the way he should go,' &c. Prov. xxii. 6. I found I could not sin at so cheap a rate as I supposed other children might do."

After mentioning two remarkable instances of preservation, he adds:

"Often have I reflected on the kind preserving care which was exercised over me, in such imminent dangers: I have often thought, that such providences are a beautiful comment on those words, 2 Tim. i. 9, 'Who hath saved us, and called us;' and Jude, verse 1, 'To those who are preserved in Jesus Christ, and called.' O what abundant cause have we to adore the sovereignty of divine grace and mercy, for the many providential salvations we have witnessed, even before we know our gracious Preserver! But I pass on to observe, that, though I was brought up to attend to the outward forms of religion, yet I had no love to God, or any pleasure in performing any of the duties of religion; all I did was by mere constraint, or through fear of the divine indignation, and to make and keep my conscience easy. Sometimes I omitted my usual task, for which my conscience smote me, and, in order to pacify it again, resolved to perform double duty, till the guilt I

had contracted wore off; and when my conscience became easy, I thought God was reconciled to me. Thus I went on, sinning and repenting, till 12 or 14 years of age."

After noticing many instances of the legal convictions of sin, he adds,

"With these views I went on, till about the 19th year of my age, when hearing of a stranger, (Mr. Bond, of Toft,) who was to preach at Flower, 4 miles from Daventry, my curiosity was excited to go thither, to hear this preacher, who took those words for his text, Isaiah, xl. 11, 'He shall feed his flock like a shepherd; he shall gather the lambs with his arm,' &c. This was a new sound to me; Christ was preached as a full, free, and all-sufficient Saviour; that salvation was alone in and by him; and that it is altogether of grace, through the redemption that is in Christ Jesus; and that such was the compassion and grace of the Saviour, that he could, and did save sinners of every description; that the weakest believer was interested in his compassion and love, and should eventually be saved by him.

"This discourse proved the means of inducing me to read the scriptures more attentively, particularly the New Testament; and of exciting me to pray for the influences of the Spirit, to lead me into the knowledge of the truth.

"Soon after this, I was visited with the small-pox, and as I considered my life in very great danger, I made it matter of earnest prayer, that however the affliction might terminate, God would be pleased to sanctify it to me. It was the pleasure of God to answer my request, but it was by terrible things in righteous-

ness; for at this time, the sins of my nature and life were set in order before me, with their awful aggravations. The corrupt fountain of iniquity, which lay concealed in my depraved heart, was broken up, and I saw myself in a ruined and undone condition. My own righteousness, which I trusted in for at least half my hope of salvation, I saw to be but filthy rags; and I was constrained to cry out, *Wo is me, for I am undone: What, O what shall I do to be saved?*

“However, it pleased God to spare and restore me from the danger I had apprehended. Soon after my recovery, I became acquainted with a serious man, an attendant on Mr. Hervey, of Weston-Favel; and to him I imparted the concern I was under for the salvation of my soul, which I had never done before to any one. In him I met with a sympathizing friend; he having been in the deep waters of spiritual distress but a little time before. He pressed me much to go with him to hear Mr. Hervey; so soon as convenient, I complied with my friend’s invitation, and went to Weston-Favel; but how surprised was I to see the concourse of people who came to attend on the word. I had, indeed, a feast; ‘A feast of fat things, of fat things full of marrow.’ ‘Bless the Lord, O my soul!’ Mr. Hervey preached from Rev. iii. 10, ‘I counsel thee to buy of me gold, tried in the fire,’ &c. Here I was, as if I had been in a corner of heaven, so suitable, so sweet, so animating was the word to me at that time! Such a season I never had experienced before. I went home with my heart full of comfort, and my lips of praise, for the gracious encouragement which the com-

passionate Saviour held forth to the wretched, the miserable, the poor, &c.

“At this time, I began to feel earnest desires after the work of the ministry; though I had not then the most distant prospect of being called forth into it. But O the incomparable happiness of being made instrumental in turning men from darkness to light, and from the power of Satan unto God! O, I thought, if I might be instrumental in the conversion of but one immortal soul, I should esteem it the happiest event of my life! But though these were the frequent thoughts and desires of my heart, yet I kept this matter to myself, under this persuasion, that if the Lord had any work for me to do in his church, he would both fit me for it, and bring me into it, in his own time and way. Here I left the matter with the Lord, ‘who worketh all things after the counsel of his own will.’”

He mentions the death of an intimate friend at Daventry, and proceeds:

“This sudden change was very affecting to me, and, I hope, profitable too; as it led me to think more than I had ever done before of the vanity and uncertainty of life, and of its vast importance in reference to eternity; and excited me to a more diligent improvement of it by reading, self-examination, and prayer. Soon after this, I went to Coventry, and attended on the ministry of the late Mr. John Butterworth, and cultivated an acquaintance with several serious young men, which, I trust, was very advantageous to me. From Coventry I went to Northampton in 1756. And this began a new period in the history of my life. It had been usual with me when I went to Weston-Favel, to get

to Northampton soon enough to attend the morning service at College-lane meeting, where Mr. Tolley preached. He was esteemed a man of great talents, and possessed a captivating and persuasive address. I was much interested and affected oftentimes under his ministry; so that when I came to reside at Northampton, and became acquainted with some of the serious people, I felt an attachment both to them and their minister; and being a dissenter on principle, I thought it my duty to abide with them.

"I cannot here omit a circumstance which, about this time, had almost overset me: it was that of a great professor of religion, a man of uncommon gifts, particularly in prayer, of whom it was said, that when he engaged in social prayer, such was his fervency and elocution, that it was as if heaven and earth must come together. This man, after all, fell into the sin of drunkenness, and continued in it for a considerable time, till his circumstances became embarrassed, and, at last, was guilty of theft, and became an outcast from Christian society, and lived some years a scandal and disgrace to religion; and what was, perhaps, singular in his case was, (as I was informed by a pious neighbour, who lived next to him,) that he would pray in a morning for an hour before daylight, and be often drunk before noon.

"My reflections on the case of this backslider were very discouraging indeed. Here was a man who had been a professor of religion several years; a man who ranked high in the estimation of pious men; a man whose talents were so eminent as to eclipse most private Christians, and even some ministers; a man who might be

supposed to understand the doctrines and duties of Christianity, the privileges of believers, the depravity of the human heart, the devices of Satan, and the awful consequences of sin unrepented of, both in this world, and that which is to come; and yet this man is *drawn away of his own lusts, and enticed, and returned like the dog to his vomit, &c.*"

After mentioning his probationary exercises, in order to his call to the ministry, he adds:

"This was in September, 1757. Soon after this, I preached at Hardingstone, and Northampton; at Barnet, and Long Buckby. At the last place I had the pleasure of administering the ordinance of baptism to my eldest brother, John Coles; and of witnessing eleven persons being added to the church, in little more than half a year. In July, 1758, I removed to Newport-Pagnel, and preached to the Baptist congregation there, ten years; at the expiration of which term, I accepted a call to the pastoral office at Maulden, in Bedfordshire; and was ordained over that church, October 28, 1768.

"Thus, through the good hand of God upon me, I have been led to different situations—have witnessed a great variety of scenes, and many changes and events of Providence, which related both to myself, and the professing world around me, and have continued to this day, being now in the 71st year of my age, and the 48th of my ministry. April 14, 1805.

"I have now to acknowledge, that I am an infinite debtor to free grace, abounding through Jesus Christ, to me, who am less than the least of all the mercies of Jehovah; and am waiting for my dismissal from all sin and sor-

row in the present state, and a joyful admission into a state of perfect purity, peace, and happiness, in the everlasting kingdom of God, my Redeemer and Saviour.

“Bless the Lord, O my soul; and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.” Amen, and Amen.”

Mr. Coles was twice married. By his first wife, he had two sons and one daughter. His sons died young, but his daughter was married to the Reverend Andrew Fuller, December 30, 1794. (In reference to this connexion, see Dr. Ryland's *Memoirs of Mr. Fuller*, page 471.) Mr. Coles entertained the highest esteem for Mr. Fuller; he writes thus respecting him:

“Mr. Fuller is a person who possesses such an high sense of honour, that you may place an entire confidence in him: he is exceedingly respected, both by his own people, and by those of the other congregations who do not attend on his ministry. One of Mr. Fuller's friends, whom I have been on terms of friendship with for the space of thirty-four years, says of him, that he knows no man in the world of greater respectability, or more worthy of esteem in every view. Indeed, he seemed to have *a good report of all men*; and it is a very great satisfaction to me to be fully persuaded of this, as it affords a pleasing prospect of happiness for my daughter, and for us all, in a nearer connexion with him.

“I feel an entire confidence in the worthy man who is designed, by Divine Providence, to be the companion of my daughter's life. I love him, and the more I know of him the more I confide in him,

as a good man, and a favourite of God. I believe his heart is right with God, and that it will be well with him in life, in death, and for ever.”

When Mr. Coles came to Maulden, the church and congregation were in a very low state; but, by the blessing of God upon his diligent and faithful endeavours, the congregation soon increased, and many were added to the church.

One good fruit of the Baptist mission, amongst many which might be noticed, may be here mentioned. In 1795, Mr. Coles was at the association at Kettering: the interesting services at that time impressed his mind, and excited him to consider what might be done for the cause of Christ at Amptill. This had been thought of before, and wished for by him and some of the friends there. When Mr. Coles proposed it to them, several cordially acquiesced, and a small chapel was fitted up on his own premises for occasional worship in March, 1797: he was at the expense of the building, and the friends subscribed for the seats. It was a high gratification to him to see it well attended: his house and his heart were open to the ministers who so kindly supplied it by themselves and their students. This, and the village preaching through the exertions of the Bedfordshire Union, increased the attendance at Maulden, so that it was found necessary to enlarge the meeting-house there. When it was reopened, July, 1802, it was a gratifying time to Mr. Coles, and caused tears of joy; as he observed, that some congregations declined as their pastors advanced in age, but his was increased. The chapel is still well attended.

Mr. Coles continued the affectionate pastor of his people, till disabled by increasing infirmities he resigned his charge, April 14, 1805, and was succeeded by the Rev. Samuel Hobson, their present respectable pastor, who was ordained over the church in 1808. Through the Divine blessing on his labours, the meeting-house has been again enlarged.

Mr. Coles last illness was short: he was taken worse than usual on Wednesday, May 17, 1809, and died on Saturday the 20th, aged 74. His bodily sufferings were great during that period, but his soul was supported. A few weeks before his decease, and at different times till then, the following expressions dropped from his lips, besides many more which could not be recollected:

"Through mercy, I have no distressing fears—I have ventured my all into the hands of Christ, and if I perish, I perish; I have no other refuge—I know whom I have believed, &c.—I have not those ecstatic joys some Christians have been indulged with, but I have a *steady hope*—(the last words were repeated with an emphasis)—I desire entirely to submit to the dispensations of Divine Providence—What are my sufferings compared to those the Lord Jesus endured for me, if I am a believer?—I hope I would not entertain a hard thought of God—A guilty, weak, and helpless, &c.—This is what the most eminent Christians must come to, however eminent they have been for piety or literary attainments." He frequently repeated that verse

"A guilty, weak, and helpless worm," &c. and "I know in whom I have believed." At one time especially, he spoke with such energy,

and such a continued flow of spiritual affection, as surprised Mrs. Coles, considering his bodily weakness and sufferings. It was like one on the verge of heaven, but his speaking so quick, and other circumstances, rendered her incapable of recollecting what he said. Mr. Coles was exceedingly earnest in prayer for the spiritual prosperity of his late charge, and for their present pastor. The variety and fervour of his petitions was remarkable, in such a weak state. He often desired that the 12th chapter of Hebrews might be read to him. He lamented that he had done no more for his great Master, and wished and prayed to this effect, that young ministers might abound in the work of the Lord, &c.

A pious friend, who was with Mr. Coles in his last moments, (Mrs. Coles was retired for a little rest, not apprehending the change so near,) gives an account to this effect: "As far as I can recollect, I will mention what past at the death of my dear aged pastor, who will live in my memory while life lasts. The night preceding his death he said, 'that the great and the learned, the poor and the unlearned, must come to this point; if saved, it must be through Christ, and him only.' He looked at me very earnestly, and said, 'He must be the first and last of our salvation.' Soon after, his speech began to alter; but as far as I could understand, he said, 'My Jesus!' more was added, but as he could not articulate, I cannot say what it was."

His mortal remains were deposited in the burial ground at Maulden, May 26. The Rev. S. Hobson preached a sermon on the occasion, from 2 Cor. iv. 17,

words chosen by Mr. Coles; and the Rev. J. Geard, of Hitchin, delivered an oration in the meeting-house before the interment. Several ministers attended.

BELIEVERS JOINT HEIRS WITH CHRIST.

NOTHING is more capable of exciting greater astonishment, than a review of the privileges God bestows on his people. When we contemplate the meanness of our original—the greatness of our guilt—and our desert of the deepest hell—it is surprising that Jehovah will condescend to notice us—that he has borne with us so long, and preserved us from impending misery. But that he should look upon us with eyes of mercy, that he should resolve to bless us with spiritual favours, and advance us into the nearest union to himself, is what would have been incredible—yea, presumption to have expected, had he not himself most fully and explicitly revealed it. Yet who is there that can meditate for a moment on the fact—that a true believer is a joint heir with Christ, without being filled with overwhelming emotions of astonishment and gratitude. Yet if there be any truth in the book of God, this is a privilege which belongs to the meanest, the feeblest, the poorest believer: “And if children, then heirs; heirs of God, and joint heirs with Christ.” Rom. viii. 17.

When the scriptures attribute to the sons of God, that fellowship with Christ which is included in being joint heirs with him, we are not to suppose that it renders them equal to him; that they are partakers of his divine perfections, or of the mediatorial praise

which is his due. Far from us be such an idea, of taking the crown from Christ’s head, and fixing it on our own. But yet in every important thing which relates to our welfare, there is a mutual communion between the Christian and Christ.

Believers are joint heirs with Christ in his Father’s affection. They have one common Father: “I ascend” says the Redeemer, “to my Father and your Father, to my God and your God.” And this Father loves both with the same love: “Thou hast loved them, as thou hast loved me,” John, xviii. 23. The love, indeed, which God bears to his Son, is superior in magnitude to that which we share; but though different in degree, it is the same in quality. Is the love of God to his Son eternal and without beginning?—and has he not loved his people with an everlasting love, and, therefore, drawn them to seek his face and favour? Is it extensive and large toward the head? It is so, likewise, to the members. In it there are heights, and lengths, and depths, and breadths, which surpass knowledge. Is it towards Christ immutable? Did he not love him in the depth of his humiliation, in the extremity of his sufferings, in the midst of his sorest desertion? So does God love believers. In all their trials, poverty, sufferings, and bereavements, the love of God is the same. Does this love abide for ever? We doubt it not towards the Son, nor can we fear it in reference to his people. “The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, nor the covenant of my peace be removed.” “I am persuaded, that neither death, nor life, nor angels, nor principalities,

nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Is the love of God towards Christ fervent in its expressions? It is so to all who are united to him. It is not barren, nor unfruitful: it displays itself in actions the most decisive. Oh! to tell the boundless displays of divine compassion towards the saved, would surpass the powers of an archangel: Gabriel's harp would fail to display it.

Believers are joint heirs with Christ *in the influences of the sacred Spirit*. "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." It is true in this, as well as in every way, he has the pre-eminence. The Spirit dwells in us in our measure; in him without measure. We have it as private individuals; he as a public head. In him as the fountain; in us as the streams. He is anointed with it above his fellows; but still his fellows partake of it in common with him. Like as the oil on Aaron's head ran down over all his garment, so the Spirit poured on Christ, as our head, descends to his meanest mystical member. As the Spirit dwells in him, so he has promised it shall dwell with them for ever. It qualified Christ for his work; and thus it qualifies his people for theirs. It sanctifies their minds, enlightens their understandings, enables them to press through difficulties in his service, comforts their hearts, and fits them for that glory, to which their Saviour is gone as their forerunner.

In the honours conferred on the

Saviour, Christians are interested. None can doubt that Jesus is exalted to dignity and glory, in consequence of his debasement and degradation. Nor can any justly call in question, that real believers are exalted to honour and glory likewise. But all their dignity flows from their relation to Christ, and conformity to him. They have the honour of suffering for Christ: "Unto them it is given, not only to believe in him, but likewise to suffer for his sake." "As they suffer with him, they shall also reign with him." Is he a king? So are they. Is he a priest? They are likewise priests to God. Is he head over all things? It is for the benefit of the church. Is he risen from the dead? They are risen with him. Is he exalted at the right hand of God? They sit in heavenly places in Christ. The same dignities which belong to one, light on the other.

In the participation of the blessings of his mediation, believers are joint heirs with Christ. Did he work out a righteousness? By it they are justified: He is the Lord our righteousness. Did he pass through life with unspotted sanctity? His example is for their imitation. Did he suffer the most agonizing of all deaths? It was to bring them to God. Did he descend to the tomb? It was that they might become victorious over the grave. Did he rise from the dead, no more to die? It was for their justification. Is he gone to heaven? It is to make intercession for them. Has he all fulness? It is that they may receive from it perpetual supplies. Will he come again to judge the world? It is for their complete salvation.

Finally, believers have fellowship with Christ *in the glory*

which belongs to him. No words can express what glories belong to Jesus our Mediator; nor can the honours be fully described which will descend on his followers. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those who love him." There will exist a close conformity between the bliss of Christ, and that of his people. They shall enter into the joy of their Lord. They shall, as Christian conquerors, sit down with him on his throne, as he overcame, and is sat down on his Father's throne. They shall be like him, for they shall see him as he is. Their bodies shall be fashioned like unto his glorious body. When he who is their life shall appear, they shall also appear with him in glory.

O let the very imperfect view that has now been taken of this privilege, produce suitable effects on the minds of those who are interested in it. Let it fill them with holy admiration. Let it make them contented with the allotments of Christ, as it regards their outward condition. Let it excite them to a holy concern, to walk worthy of the Saviour to whom they are so closely united, and to long for the period which shall unveil to them the full extent of the bliss which they inherit conjointly with the Saviour.

E. D.

FORWARDNESS REPROVED.

To the Editors of the Baptist Magazine.

24th Dec. 1816.

IF you think the following letter adapted to give a check to that unbecoming forwardness, too often manifested by young men in some of our churches, whatever may be its defects, you

will probably consider it not unworthy a place in your useful work.

New York.

CLAUDIUS.

"My dear young Friend,

"I WAS greatly surprised and grieved at your behaviour at the late church-meeting. The young and truly-intelligent Elihu was of opinion, that days should speak, and multitude of years should teach wisdom. Hence, when in company with those who were his superiors, not in strength of intellect, nor in real piety, but in years only, he discovered his good sense, and that modesty which is one of the loveliest ornaments of a young man, by waiting till Job, and the other senior friends, had done speaking, before he would open his mouth; he waited merely, it is said, because they were older than he. Mark, my young friend, his language, and, in future, let it be your endeavour to imitate so good an example: 'I am young,' said this amiable youth, 'and ye are old, wherefore I was afraid, and durst not show you my opinion; I waited for YOUR words, I gave ear to YOUR reasons, whilst you searched out what to say.' What a contrast to this ancient pattern of modesty and meekness, did your behaviour the other morning exhibit! Elihu was young, and, therefore, afraid; you were young, and, therefore, very bold: Elihu was young and diffident; you were young, and remarkably confident: Elihu patiently waited till his elder brethren had done speaking; you were so impatient and impetuous, that your older brethren had scarcely opportunity to open their mouths: Elihu was heard with respectful attention; but you with grief, and, I fear, with disgust. Be more on your

guard in time to come, my brother, and do not give me occasion to write to you again in this way. I have no doubt of your piety, and I give you credit for as much understanding as usually falls to the share of a young man: you possess, too, a generous and feeling heart. These things have obtained you my esteem, and that of others; but I wish to see you rise in moral and religious excellence. In order to this, put on humility as a garment, and let your youthful passions be brought more under the government of sound reason. Study much the character, and be concerned to imitate more the example, of the Saviour you love. He says, 'Learn of ME, I am meek and lowly in heart, and you shall find rest unto your soul:' but by indulging a temper the very reverse of meekness, you disturb the peace of the church, disquiet your own breast, and bring guilt on your conscience. Let the apostolic precept be neither forgotten nor disregarded, in your future conduct: 'Ye younger, submit yourselves to the elder.' By constantly attending to those things which become your profession, your station, and your years, you will be likely to escape much trouble, to enjoy much peace, and to secure to yourself the love and esteem of all who know you and love Jesus Christ, and especially of him who desires to be considered, as your sincere and faithful friend, L. T."

THOUGHTS

ON THE

DUTIES OF A CHRISTIAN

in Seasons of Public Calamity.

And what will YE do in the day of visitation?
Isaiah, x. 3.

WHEN the judgments of God are abroad in the earth, it is that

the inhabitants of the world may learn righteousness; and the chastisement of a nation, like that of an individual, although for the present it is not joyous, but grievous, is calculated to bring forth afterward the peaceable fruits of righteousness in those who are exercised thereby.

In seasons of public calamity, it is peculiarly necessary that the Christian's light should so shine before men, that they, seeing his good works, may glorify his Father which is in heaven. There are duties, which in such a season are especially incumbent on him, both as it regards himself, his neighbour, and his God: to endeavour to ascertain these, may, at the present time, be no unprofitable employment.

1. In a season of public distress, the Christian *should acknowledge the hand of God in the administration of national punishments.*

It is necessary, in order to our receiving any real benefit from public or private afflictions, that we should know the rod and him who hath appointed it, and should humble ourselves under the mighty hand of God, who chastens us, not for his own pleasure, but for our profit. It has been the custom of all nations, especially among the heathens, to ascribe their national as well as individual calamities, to the anger of the deity or deities whom they professed to worship, nor were they usually backward in discovering the peculiar offence of which they supposed themselves guilty; and no sooner was the discovery made, than they set themselves zealously to rebuild

* Delicta majorum immeritus lues,
Romane, donec templa refeceris,
Edesque labentes Deorum, et
Fœda nigro simulacra fumo.

HORACE.

the falling temples, to restore the neglected worship, or to offer costly sacrifices to appease the anger, or propitiate the favour of their gods. For those who worshipped the work of their own hands, this conduct, whether their penitence was feigned or sincere, could avail nothing: but those nations who pay their adorations to Jehovah, have in many instances experienced the fulfilment of the promise "If thou turn to the Lord thy God, and shalt be obedient unto his voice, (for the Lord thy God is a merciful God,) he will not forsake thee, neither destroy thee." One remarkable instance, given upon the best authority, may be adduced: Nineveh, a great and mighty city, had exposed itself to the wrath of the Almighty, and their wickedness came up before him. The denunciation of heaven was heard in their streets "Yet forty days and Nineveh shall be overthrown." No sooner did the awful tidings reach the ears of the sovereign, than he arose from his throne, laid his robe from him, covered himself with sackcloth, and sat in ashes: he caused his people and cattle to fast—commanded his subjects to cry mightily unto God, to turn every one from his evil way, and from their violence which was in their hands. God saw their works, and it is added, that "he repented of the evil that he said he would do unto them, and he did it not." Happy is the people that is in such a case; yea happy is that people whose God is the Lord.

2. *He should inquire what share he has had in the sins which have brought down the anger of God upon his country, and deeply humble himself before God on account of them.*

Self-examination is one of the most important duties of the Christian life, and its exercise is peculiarly necessary when God appears to have withdrawn himself from an individual, a church, or a nation. In endeavouring to ascertain the transgressions which have brought down public judgments upon us, we should commence with our own hearts, and having discovered our easily besetting sins, if we pray for pardon for the past, and strength to overcome for the future, so much will be done towards abating the sum of transgression, and thus confessing and forsaking our sins, we shall find mercy.

3. *He should earnestly pray for the sanctification and ultimate removal of the affliction.*

The effectual fervent prayers of the righteous avail much: five praying men in Sodom would have saved that devoted city. The Christian, when his fellow-creatures are afflicted, should feel anxious that their affliction may become the means of leading them to God; and that having accomplished this end they may be removed. That which excites his anxiety should ever lead him to prayer, and prayer will bring down every blessing from that God, whose arm is not shortened that it cannot save, nor his ear heavy that it cannot hear.

4. *He should do all in his power to alleviate the sufferings of those around him.*

In such a season, the eye of the philanthropist becomes familiar with scenes of the most accumulated distress. They surround his dwelling, and call for the exertion of private benevolence. Let him exercise his talents if he please in laying plans of general improvement, or pro-

jecting schemes of public utility, but let him not neglect his neighbour, who pines unnoticed or unpitied amid the general calamity. A Christian at such a time may do much, although his means may appear but small. If he can only pour instruction into the ignorant mind, or, by the blessing of God, lead the timorous to confide, and the desponding to hope, he will not have laboured for the accomplishment of a trifle.

5. He should abstain from any interference in public affairs which his situation in life does not authorize or demand.

It is indeed a circumstance devoutly to be wished, that all those that take a share in the government of the state, should become eminent private Christians; but it would be absurd to conclude, that on this account, it is the duty of private Christians to quit their own sphere and rush into that of ministers, or statesmen. There is scarcely any character more dangerous, or less consistent with that of a Christian, than a noisy dabbler in party politics: and a modern political writer has justly reprobated the character of those men "who, although they would touch tremulously the erring machinery of their worst watches, make no scruple of meddling with the springs, and disordering the movements of that complex and multiform machine called a state."

6. He should cultivate more than ever the grace of contentment.

No man should be satisfied to be idle; for idleness is inconsistent with godliness—but godliness with contentment is great gain. It is always in the power of a poor man to become rich, if he can only bound his desires

within the limits of his income. The possessor of a province, if he wants an empire, is poor; while he who needs but a pound, and possesses a guinea, is rich. But Christian contentment arises from assurances superior to all the maxims of worldly policy or interest, and rests on the foundation of infinite wisdom, condescension, and faithfulness.

7. He should endeavour to feel more of the spirit of a pilgrim.

The Christian is passing through this world to a better, to a city which hath foundations, and he is commanded not to set his affections on things given for his use by the way, but to raise them to things above, where his forerunner is for him entered—"His bread shall be given him, and his water shall be sure." More than these a pilgrim scarcely requires, and whatever distresses he may witness or endure, he has the consolatory reflection that *this is not his rest*.

8. He should place a firm reliance on all the promises of his God.

These form an inexhaustible fund, to which the poorest Christian may have constant recourse. They are profitable for all things, having the promise of the life which now is, as well as of an eternal weight of glory hereafter. They are universal, for they are made to every person who embraces them; and they must be fulfilled, for they are Yea and Amen in Christ Jesus. Time would be exhausted in demonstrating their excellency, and eternity will be employed in witnessing their fulfilment. The man whose confidence is in the divine promises while in the body, will feel in common with others the vicissitudes of a changing world; but his hand is on the throne of God, and while that

remains he is secure, should the earth be dissolved, and the elements melt with fervent heat.

Romsey.

S. R. A.

THE MODE OF BAPTISM

*Illustrated by extracts from some of
the most celebrated British Poets.*

I.—MILTON.

Them who shall believe
Baptizing in the profluent stream, the sign
Of washing them from guilt of sin, to life
Pure, and in mind prepared (if so befall)
For death, like that which the Redeemer died.
Paradise Lost, xii. 441—445.

Before him a great prophet, to proclaim
His coming, is sent harbinger, who all
Invites, and in the consecrated stream
Pretends to wash off sin ———
Paradise Regained, i. 70—74.

I saw

The prophet do him reverence, on him rising
Out of the water ———
Ibid. l. 79—81.

But as I rose out of the laving stream,
Heaven open'd her eternal doors ———
Ibid. l. 280, 281.

II.—YOUNG.

Ye brainless wits! ye baptized infidels!
Ye worse for mending! washed to fouler stains!
Night 4.

III.—COWPER.

Philosophy baptized
In the pure fountain of eternal love.
Task, book 3.

There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.
Olney Hymns.

IV.—SOUTHEY.

Then when the sacred sisters for their own
Baptized thee in the springs of Helicon.
Carmen Nuptiale, p. 4, on the Marriage
of Her Royal Highness the Princess
Charlotte, May 2, 1816.

Their robes were like the mountain snow and
bright
As tho' they had been dipt in the fountain
springs of light.
Ibid. p. 39.

Similar allusions may be multiplied, by readers who are more extensively acquainted with those poets of our own country who have immortalized their names by their productions. I shall only add a few remarks.

1. The poets, cited above, not belonging to the Baptist denomination, must be acknowledged by our Pædobaptist brethren to be "competent and unexceptionable witnesses."

2. Most of these references are allusive confessedly. But what is the allusion? If to the ancient, original practice of immersion, it is correct; but not otherwise. It must be granted, that the *secondary* meaning of any term supposes a *primary* meaning; and that the beauty and force of a metaphor depend much on the clearness of the reference to the object from which it is derived. See some judicious remarks on this subject in the late excellent Mr. Booth's *Pædobaptism examined*, vol. 1, p. 99.

3. It may be objected, that the argument is fallacious; for nothing is more common, or more allowable in poetry, than exaggeration. The answer is, that exaggeration is one thing, and transformation another—that poetic license itself, with all its liberties and privileges, is not allowed to change sprinkling into immersion in the administration of a divine ordinance—and that Christian poets must not lightly be charged with a crime, which would at once implicate their character both as poets and as Christians.

4. Immersion was exclusively in practice to the latter end of the second, or the beginning of the third century, when sprinkling began to be introduced. But it may be justly asserted, that it is not credible, on the hypothesis of sprinkling being the original practice, that such allusions as those given above should ever have been made.

Stepney.

W. N.

DANGER OF PRIDE.

PERHAPS there is not a more dangerous, nor a more subtle enemy the Christian has to encounter, during his pilgrimage through this world to his Father's house, than pride. It intrudes itself into all duties in which he may engage, into all situations and circumstances in which he may be placed; and a close examination of our own hearts, by the evidences laid down in the word of God, will enable us to detect this evil disposition, often concealed under names very opposite to its real character: an acquaintance with our own hearts will often discover it assuming the character or appearance of *zeal, love, charity, prudence*, and others; but, perhaps, none more frequent, none more dangerous, than when attempting to conceal itself under the false covering of *humility*. Frequently are we so placed in the providence of God, that we are called to acts which have, in their appearance, much *humility*, when, at the same time, *pride*, like a fire, is consuming our very vitals. How often in conversation with our fellow-Christians, are we led to speak of ourselves as the very chief of sinners, when, if we for a moment believed the persons we were addressing thought us, what we had stated to them we believed ourselves to be, it would have made us truly wretched. And even at those seasons when, under the influence of the blessed Spirit, we have been led to feel our barrenness, our want of spirituality, the coldness of our love, the languor of our zeal, and have mourned at the Lord's footstool on account of those things, *pride*, hateful *pride*, has obtained admission into our hearts; even before we have

left our closet, and insinuated, "this was a good duty;" that the Lord must approve of us on account of such humble confessions, &c. This brings to my recollection an anecdote of good Mr. Bunyan, related by Mr. Toplady:—Mr. Bunyan had, on a certain occasion, been favoured with unusual warmth and enlargement in his public exercise, and some of his friends took him by the hand, and could not help observing, what a sweet sermon he had delivered; "Aye," said the good man, "you need not remind me of that, for the devil told me of it before I left the pulpit." But I have been led more particularly to notice this, because I have felt the evil, as very frequently following us into those sweet seasons of refreshment, which God's family are sometimes favoured with in social prayer. In looking into my own feelings on this subject, and my consequent conduct, I am fully convinced that *pride*, cursed *pride*, is generally at the bottom of those objections which we frequently make, to appearing occasionally as the mouth of our fellow-Christians at the footstool of our common Lord. Allow me to ask, has it not sometimes been the case with us, in prospect of attending prayer-meeting on the evening, and expecting to be called on to engage, that a wish to have our prayer so methodically arranged, as to appear agreeable to the ear and taste of some of our fellow-worshippers, has had more weight with us, than the thought that we were to address the heart-searching God? Have we not been more concerned to please our fellow-men, and thereby gain the credit (if it be a credit) of having a good gift in prayer, than in the humble spirit of true devotion, to spread our

sins and sorrows before God? Those are, I own, humbling confessions; but, I believe, on close examination, such evils will be found to exist in the hearts of God's own people: and when this has been the case, can we wonder that the Lord has left us? Our hearts have been shut, and our mouths have been shut, so that we have come from his house ashamed, and cast down, and have been ready to form a determination never to open our mouths in social prayer again. I am not a stranger to some, who have been frequently thus exercised; and though conscience would not suffer them entirely to absent themselves from the society of God's people, yet they have so contrived it, that, by prolonging their business, or their walk, it has been so late before they entered the house of God, that there was little probability of their being called on to engage; and this they did, not on account of any objection felt to taking the lead in social worship, but because their pride led them to suspect they should not come off with credit to themselves. I know not if this will apply to the experience of any who may read this paper; but I know to whose experience it does apply; and that experience has convinced me, that a spirit of watchfulness and prayer is earnestly to be sought for against this vile, this abominable, though prevalent evil, *pride*; the more dangerous from being concealed under the specious garb of humility. The enemy of our souls cares not by what means he draws or drives us from the privilege of communion with God; and I am confident this description of spiritual pride, covered with the mantle of humility, is one of his stratagems, and

too often a successful one. "I once," said the late pious Mr. Romaine, "uttered the Lord's prayer without a wandering thought, and it was the worst prayer I ever offered; I was on this account as proud as the devil." And it was a memorable sentence of the excellent Rutherford, in one of his letters, "If I could but be master of that house-idol *self, my gifts, my wit, my credit, my ease*, how blessed were I; Alas! we have more need to be redeemed from ourselves, than from the devil and the world."

If this paper may, under divine blessing, be instrumental in leading the mind of any of my fellow-travellers into a more close investigation of the secret evils of their hearts relative to this disposition, and exciting a spirit of watchfulness and prayer against it, I shall rejoice. Certain I am, that seasons of social intercourse with the people of God, at a throne of grace, if attended to under the influence of the Spirit, are near akin to heaven, and are found to be so; but if, from the prevalence of self-righteousness, and self-seeking, they inflate the mind with pride, there is much danger, if grace prevent not, of being hurried, as from a precipice, into some temptation or sin, by which the soul will be awfully wounded, and God awfully dishonoured.

Feb. 12, 1817. JUNIOR.

SEEMING CONTRADICTIONS RECONCILED.

To the Editors of the Baptist Magazine.

In your Magazine for February, Novitio requests of your readers the solution of a difficulty, arising from the apparent inconsistency between Gen. 8

20, 21, and ii. 19. "In the first of these it is said, that the feathered race were created out of the element of *water*; in the second, that the *earth* was the substance out of which they were formed."

Will you allow me to offer the following query, as an attempt towards the solution of this difficulty? Might not the fowl mentioned in the former of these places be water-fowl, and those in the latter land-fowl? There seems to me a congruity in supposing, that water-fowl were created on the same day with other water animals, and that land-fowl were created on the same day with other land animals.

Should it be objected, that the waters are said to have brought forth *every* winged fowl, and that therefore land-fowl must have been included, I reply, that there are numberless places in all writings where the word *every* does not denote an unlimited universality. To prove this, we need go no farther than to the 29th and 30th verses of the first chapter—"I have given *every* green herb for meat to *every* beast of the earth." Nothing more can be meant, than that *those green herbs* were given to beasts which are eaten by beasts, and even then only to *those beasts* which feed upon herbs.

For the benefit of your young readers, I will subjoin the following quotation from a very excellent work, *The Reasonableness and Certainty of the Christian Religion*, in 2 vols. by Robert Jenkin, D.D.

"Though the sacred writers no where contradict themselves, or one another, yet they were not solicitous to prevent the being suspected to do so by injudicious and rash men; as they would

have been very cautious of giving any pretence for such a suspicion; if they had written any thing but truth. It could not be agreeable to the sovereign wisdom and majesty of God; to comply with the humours and fancies of men; but rather, when he had, by an infallible guidance and direction, prevented the penmen of the Holy Scriptures from writing any thing but truth, to suffer them to write so, as that they might be liable to the exceptions of the wilful and perverse. Because it is more suitable to the simplicity of truth, not to be over-nice and solicitous about every punctilio and smaller circumstance; but to speak fully and intelligibly, and then to leave it to men, whether they will believe or not; especially in what is told them for their own advantage, the relators having no end or design to serve by it, but only to do them the greatest good they can; bringing all the evidence for their conviction that miracles and prophecies can afford, which are the only means of God's revealing himself to mankind, and then suffering in testimony of what they have delivered.

"Thus our Saviour, when, notwithstanding all his mighty works, many would not believe in him, but questioned his authority, reviled his person, and blasphemed the Holy Spirit by whom they were wrought, was not concerned to work more miracles, merely for the satisfaction, or rather at the captious demands of these men, when they required him to do it. For if they would be convinced by any reasonable means, he had given it them; if they would not, it would be to their own prejudice; he was not solicitous what they thought of him. And thus it is likewise in the government of the world. God has given men

sufficient evidence of his being and providence; but if they will disbelieve his providence, and deny his being, he doth not vouchsafe, by any immediate and particular act of his power, to confute their pretences. And if, because of some places that are difficult in the scriptures, men will reject the whole, rather than be at the pains to search out the true meaning of these places, or than be so modest and humble as to suppose that there may be ways of reconciling those things, which appear to them contradictions, though they have not yet found them out; they must fall under the same condemnation with those who will deny the being of a God, if they cannot satisfy themselves how he made and governs the world; or with those that would believe none of our Saviour's miracles, unless he would work them when, and where, and just in what manner they pleased. But the wisdom of God sees that nothing would satisfy these men, and that they only tempt God, and design no real satisfaction to themselves: and, therefore, he cannot be obliged to new-model the world, and to alter the scriptures, for their sakes, since there is enough in them for the satisfaction of all that are sincere in their inquiries after truth." 4th edit. vol. ii. p. 191. A. B.

EARLY RECORDS OF BAPTIST CHURCHES.

BIRMINGHAM.

THERE were societies of Baptists at several of the neighbouring towns in the time of the Commonwealth, and it is very probable that some of the members of these, and other Baptist churches,

at that time resided in Birmingham.

That the Baptists set up public worship, and were supplied by persons from Coventry, and other places, at an early period, is certain; it is evident also, that they were then chiefly, if not entirely, of the General Baptist denomination, and continued such for several succeeding years.

A few members of the Particular Baptist church at Bromsgrove, (now under the pastoral care of Mr. Scropton,) lived at Birmingham, as early as 1715; though there is no evidence of their uniting for distinct worship, much less as a church, for a long season.

Their number being increased, however, by an influx of members from different churches, they at length determined to form a church of their own denomination; to this they were encouraged by neighbouring ministers, and on the 24th of August, 1737, seventeen persons, viz. seven men and ten women were united in Christian fellowship: Messrs. George Yarnold, of Bromsgrove, John Overbury, of Alcester, Jacob Mower, of Bengworth, Nathaniel Overbury, of Tetbury, Joel Stretton, of Foxton, Edmund Belsher, of Henley Arden, and Mr. Marston, a General Baptist minister, of Birmingham, assisted in the work of the day.

Their place of worship, at that time, was a room in a yard in High-street; in 1738, the first meeting-house, in Cannon-street, was built; but the affairs of the church seem to have been in a very low state for a considerable time: an account is preserved of their different supplies, but it was nearly fourteen years before they were favoured with a regular minister.

Indeed, so greatly were they

discouraged by the opposition and difficulties they had to encounter, that, at a church meeting held in 1745, it was resolved to dissolve their union, and to unite themselves to neighbouring churches, unless some favourable change should speedily occur. They still, however, kept united, and appear to have acted with much prudence; when, in the beginning of the year 1749, Mr. James Morley, from Nottingham, came among them. He was ordained in June, 1751, and became the first pastor of the church. His stay at Birmingham was short; having changed his sentiments on baptism, he removed to an Independent church at Painswick.

The next pastor was Mr. James Turner, from the church at Bacup, Lancashire, of which Mr. Henry Lord was pastor; he was ordained in June, 1755, and presided over the church with great acceptance till his death, which took place in 1780.

It is observed above, that the General Baptists preached in Birmingham a considerable time before the church in Cannon-street was formed. They had a meeting-house built in Freeman-street, where they met for worship for several years; their minister's name was Marston, the same person, probably, who was present at the formation of the church in Cannon-street, in 1737. Owing to some contention, the place was shut up, and is since become private property; Mr. Marston preached in his own house till about the period of Mr. Turner's settlement, when he removed to Worcester, and the connexion gradually dissolved.

The hearers at Cannon-street were so increased in 1763, that it became necessary to enlarge the

meeting-house, and it was enlarged again in 1780.

Mr. Turner's successor was Mr. Henry Taylor, originally from Crawshey Booth, Lancashire, but last from Chester. He was ordained in April, 1782; and in May, 1788, the relation betwixt him and the church was dissolved, by mutual consent, in consequence of his having again embraced the doctrinal sentiments professed by Mr. Wesley's connexion, with whom he had been formerly united.

Mr. Taylor was succeeded by Mr. Samuel Pearce, from the church at Plymouth, then under the copastorship of Messrs. Gibbs and Birt; he was ordained on the 18th of August, 1790; and, on the 10th of October, 1799, was called to his "Father's house." So great was the success attending the labours of this eminent servant of Jesus Christ, that no less than 335 persons were added to the church during his ministry.

He was succeeded by Mr. Thomas Morgan, from Moleston, Pembrokeshire, who was ordained in June, 1802, and resigned his office, July, 1811; his health being so impaired, as to render him incapable of fulfilling its duties.

The old meeting-house, notwithstanding its enlargement at different times, had been found inconvenient for some years past, owing to the great increase of both the church and congregation; it was taken down in 1804, and the present house, 72 feet by 45, within the walls, with three spacious and lofty school-rooms, in which about 600 children, and upwards of 100 adults are instructed, was erected in its stead; the house was opened, July 16, 1806.

The present pastor is Mr.

Isaiah Birt, from Plymouth Dock, (alluded to above); he entered on his office, January 1, 1814, and his union with the church was recognised on the 28th of February following. The lecture on Lord's-day afternoon, is preached by Mr. Edward Elliott, from London. The present number of members is 425.

In addition to the above sketch, it may be observed, there are two other churches of the same faith and order now in Birmingham, which have emanated from Cannon-street. The first was formed in 1785; five members, who were dismissed at their own request, opened a place of worship, and being joined by about 20 persons, who were baptized that year, a church was formed. In 1786, their present meeting-house, in Bond-street, was opened: Mr. Edward Edmonds, one of the five above-mentioned, has been their pastor from the commencement. In the course of the past year, Mr. Morgan, late of Cannon street, was engaged to assist Mr. Edmonds in the ministry.

A commodious meeting-house, situate in New-hall-street, (built originally for the Swedenburgians,) being unoccupied, early in 1814, fifty-two persons were dismissed from Cannon-street, who were formed into a distinct church, and the above place was opened by Mr. Birt, on their behalf, March 23, in the same year. Mr. William Hutchins, from London, was ordained the pastor of this church, May 22, 1816.

I. C.

To the Editors of the Baptist Magazine.

WHEN any subject is discussed with a view to the benefit of society, and well calcu-

lated to be of public utility, such communications ought to be encouraged; for they may, under the divine blessing, be of far greater importance and advantage than we are aware of.

In your Magazine for February, "*A Hint to Parents*," by T. M. is undoubtedly a well-written article, and I heartily wish it may be remembered by every person, and particularly every parent, who reads it.

I also hope some able pen will not only commend, but enforce the excellent advice there given, so important to Christian parents. It is also my earnest wish, that T. M. will continue to favour us with his judicious counsel.

C. W.

QUERIES.

1. Does the Christian dispensation annul the Abrahamic covenant, which was made to his natural seed: the seal of which was circumcision?

2. Ought those Jews who believe in the Messiah, to be taught to practice circumcision?

NOVITIO wishes to know, how he is to reconcile the meaning of the following declarations of the apostle:—"Even as I please all men in all things," 1 Cor. x. 33. "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Gal. i. 10.

A Correspondent wishes to be informed, what is the meaning of Heb. xiii. 17—whether it refers to pastoral authority? and if so, in what manner it is to be exercised? and to what extent the members of a church are bound to submit themselves to it?

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No XI.

THE EARTH.

It is a very natural and laudable curiosity that prompts us to inquire into the nature of that body on which we live; and it cannot be denied, but this inquiry is greatly calculated to enlarge our conceptions of its glorious Creator, inasmuch as it brings to light many circumstances otherwise concealed. Without stopping to notice the varied conjectures that have been indulged concerning its form, &c. we at once proceed to regard that opinion which is now generally received, and which will bear, and indeed has undergone, the strictest scrutiny.

The Earth, then, is found to be a planet, revolving in a prescribed orbit round the sun, at the rate of 68,856 miles an hour. The time occupied in performing this revolution, we denominate a year. To ascertain, therefore, the number of years since the creation, would be to find the number of revolutions it has made. The situation of its orbit, or path of motion, with regard to the other planets, is between Venus and Mars; for in this, as in every department of the Almighty's works, arrangement and order are manifest, harmony and beauty prevail. Its distance from the sun is 96,000,000 of miles, which, though great, is inconsiderable when compared with that of several of its fellow-worlds.

Its form is that of a spheroid, being flatter at the poles, and more protuberant at the equator, than at any other parts of its circumference: a circumstance probably occasioned by the deluge, innumerable proofs of which are continually occurring, to the confusion of infidelity: before which divinely-appointed event, it is

supposed the figure of the earth was perfectly circular. Its spheroidal form was first inferred, from observations made by some French and English philosophers in the East Indies, who found that pendulums vibrated slower the nearer they approached the equator. Consequently, the velocity of falling bodies, by gravity, must be less in countries near that great circle; which could only result from those tracts being farther removed from the centre of the earth.

Nor must it be concluded that the idea of the earth's sphericity is a mere philosophical speculation, but rather a demonstrable truth. Our youthful readers well know, that the form of the shadow of a body must always resemble that of the body itself; therefore, none but a circular body can cast a circular shadow. It is also known, that the eclipses of the moon are caused by the earth's shadow; and no one will dispute but the outline of the shadow that then passes over the moon is of a spherical form, and, consequently, portrays the form of the earth itself. This will be well remembered by those who regarded the beautiful lunar eclipse of June last, the observance of which was admirably assisted by the Calendar of that month in the Juvenile Department of this Magazine.

The rotundity of the earth is also proved from the appearance of bodies on the surface of the sea. Let him who doubts it, improve his walks on the sea-side, by observing the ship that leaves or approaches the shore. In the former instance, he first loses sight of the hull; in the latter, he first beholds the masts.

If further proof were needed, the circumnavigation of the globe, by numerous voyagers, affords it. Some have sailed eastward, others westward, from Europe, continuing their voyage till they arrived at the haven from which they adventured.

In the year 1519, Magellan performed this task in about 1124 days.

1557, Drake, - - -	1056 days.
1586, Cavendish, - -	777 ———
1598, Noort, - - -	1077 ———
1615, Sebouten, - -	749 ———
1744, Anson, - - -	1723 ———
1774, Cook, - - -	1113 ———

Levelling, and the conveying water from one place to another, confirm the same opinion. It is always found necessary to make an allowance between the real and apparent level: the true level not being a straight line, but a curve, falling below a straight line about 8 inches in a mile, 4 times 8 in two miles, &c. increasing in an exact ratio to the square of the distance.

Should it be urged, that the earth can scarcely be pronounced spherical, seeing its surface is so diversified by the irregularity of its mountains and valleys; let it be remembered, that in a circumference of 25,000 miles, these protuberances can scarcely be said to interrupt the outline of its figure, any more than the irregularities on the coat of an orange, can be said to render it improper to call it round.

The natural cause of the earth's figure has been considered by Newton, to be the same with that which produces the sphericity of the drops of rain, quicksilver, &c.; namely, attraction, that wonderful and universally prevailing principle, which none but a God could have devised, effected, and preserved.

Besides its annual motion round the sun, our planet has a diurnal motion round its own axis, which is performed in 23 hours and 56 minutes, causing the distinctions of day and night to its different inhabitants, and thus perpetually reminding them of the suitable periods of labour and rest; but we have lived to see the distinctions of fashion at variance with those of nature, and the corrupted taste of erring man additionally displayed, in his preference of the midnight lamp to the rising sun. This revolution is productive of the apparent motion of the heavenly bodies from east to west in that period of time. In the morning, that part of the earth on which we live, is turn-

ed to the light of the sun, and we then pronounce that luminary to be rising. In the evening, revolving from the sun, we conceive it to be setting.

The axis of the earth is always parallel to itself; or, to speak more familiarly, in the whole of its progress through its orbit, it does not tend occasionally to a perpendicular or horizontal direction, but is inclined to the plane of its orbit, in an angle of about $23\frac{1}{2}$ degrees; to which Milton thus alludes:

— "He bid his angels turn askance
The poles of earth, twice ten degrees and more
From the sun's axle."

On this annual turning of the poles towards the sun, depends that beautiful variety of seasons which so adorns and enlivens the year; for at one period more of the northern, and at the other, more of the southern parts are illuminated: hence, also, the very long days that occur at the regions about the poles. Owing to the same cause, the sun appears to rise higher in the summer than in the winter.

Having stated the circumference of the earth, the following particulars may not be uninteresting:

Its diameter, about	7,957 $\frac{1}{4}$ miles.
Its superficies, 198,944,206 sq. miles.	
Its solidity, 263,930,000,000 cub. ms.	
Its seas, and unknown parts, contain - - - -	160,022,026 sq. miles.
Inhabited parts, 38,922,180 ———	
Of which Europe } comprehends, }	4,434,042 ———
Asia, - - - - -	10,746,701 ———
Africa, - - - - -	9,632,694 ———
And America, - -	14,108,743 ———

Leaving the surface of the earth, philosophers have been eagerly employed in examining its substance, which has, by some, been reduced to three simple divisions. The external part, from which vegetables spring, and animals are nourished; the intermediate space, teeming with fossil riches to an extent that human exertion is never likely to penetrate; and the internal part, necessarily unknown to us.

In treating of the earth, it would be unpardonable to forget "the lesser light" formed "to rule the night;" but we designedly postpone

our reflections on the moon for the next paper.

Should any one hastily imagine, that the observations here indulged are scarcely in accordance with revelation, and the evidence of our senses, seeing the earth is said and seems to move round the sun, let it be recollected, that scriptural information is happily accommodated to the capacity of the "wayfaring man;" and were we disposed completely to literalize biblical expressions, we should be in danger of too inferior ideas, even of the heavenly state. That the sense of vision is not to be implicitly trusted, is obvious from the most ordinary occurrences. Where is the youth, who, when riding in a carriage, or sailing in a vessel, could not have imagined the objects around him, rather than the vehicle that conveyed him, moved. If we place ourselves in a windmill, fixing our eyes on the central post, while the mill is turned, the swivel post, rather than the mill and the spectator, will appear to revolve; and the far greater number of our fellow-creatures being strangers to astronomical information, there appears kindness in the divine Author of revelation adapting his expressions, on such subjects, to the appearance of things.

In proportion as we contemplate the works of creation, shall we discover the wisdom, power, and goodness of the glorious Creator, and our wonder and admiration can hardly fail to be excited. How vast these revolving orbs, yet how exact, how admirable their various motions! How surprising their varied uses; and yet, doubtless, how little is yet discovered concerning them! What a highly favoured being is the Christian! It is to be feared death has terminated the pleasures of many a mere philosopher; but it is the commencement of bliss to the true disciple of Jesus. Then shall his views of the divine perfections be corrected and enlarged; and his knowledge of God, in all his characters, increase, through the countless ages of eternity.

N. N.

HISTORICAL ESSAYS.

No. II.

CARACTACUS & BOADICEA.

HAVING, in the preceding essay mentioned these memorable names, our young friends may not be unwilling to dwell more particularly on their characters, which will additionally contribute to illustrate the state of our beloved country at that period, and unfold our obligations to Him "by whom kings reign, and princes decree justice," for the peace, liberty, and security that we enjoy, under a most amiable, though deeply afflicted Sovereign.

But previously, it may render such particulars additionally interesting, if we glance at the political divisions of the country at that early period of its history. When first invaded by the Romans, it contained seventeen nations, whose inhabitants were known by the names of the Danmonii, Durotriges, Belgæ, Atrebatii, Regni, Cantii, Dobuni, Cattieuchlani, Trinobantes, Iceni, Coritani, Cornavii, Silures, Dimetæ, Ordovices, Brigantes, and the Ottonini. Such a minute division of territory among jarring interests, not a little contributed to the success of the Romans. The resistance of a few states was insufficient; a united, a persevering and well arranged defence, could alone have saved the island from foreign tyranny. Happily the British isles are now united under a constitution the admiration of the world; and our insular situation, patriotism, and personal bravery, under the kind superintendence of an ever watchful Providence, have long conspired to save us from an enemy's yoke.

By the assistance of Camden, and the ancient geographer Ptolemy, we are enabled to ascertain which parts of the country were inhabited by the respective states already enumerated.

The Danmonii occupied the tract since subdivided into Cornwall and Devon.

The Durotriges possessed Dorsetshire.

The Belgæ are considered to have

dwelt in Somersetshire, Wiltshire, and part of Hampshire.

The Atrebatii inhabited Berkshire, and are said to have come originally from Belgic Gaul.

The territories of the Regni included Surrey, Sussex, and part of the sea-coast of Hampshire; and to Regnum, or Ringwood, they were supposed to have fled from their invaders.

The Cantii peopled Kent.

The Dobuni were masters of Gloucestershire and Oxfordshire.

The Cattiuchlani were situated in the greatest part of Buckinghamshire, Bedfordshire, and Hertfordshire.

The Trinobantes resided in Middlesex and Essex, and possessed the city of Londinium, or London, which is thought to have been founded about the time of Claudius.

The Iceni peopled that space of land that now includes Suffolk, Norfolk, Cambridge, and Huntingdon.

The Coritani were the inhabitants of Northampton, Leicester, Rutland, Lincoln, Nottingham, and Derby.

The Cornavii were in possession of Warwickshire, Worcestershire, Staffordshire, Shropshire, and Cheshire.

The Silures occupied Radnorshire, Brecknockshire, Glamorganshire, Herefordshire, and Monmouthshire.

Caermarthenshire, Pembrokeshire, and Cardiganshire, belonged to the Dimetæ.

The Ordovices inhabited Montgomeryshire, Merionethshire, Caernarvonshire, Denbighshire, and Flintshire.

The Brigantes peopled Yorkshire, Durham, Lancashire, Westmoreland, and Cumberland.

The Ottadini occupied Northumberland.

These various nations were under the government of different rulers, who were more or less conspicuous according to their talents and personal valour; but of the numerous chiefs that exercised their authority, few so distinguished themselves as to transmit their names to us: but Caractacus, king of the Silures, is preeminent among that few. The Romans had long vexed the Britons, not only by their incursions, but by

the contributions that were required from them, and the insulting conduct of those who gathered them. This bold, but rude soldier, could not resistlessly endure such humiliating treatment: he took every opportunity of resenting their insults, and for nine years not a little perplexed and harassed them. Half-dejected, the Romans sought reinforcement, and obtained it in Ostorius Scapula, who took the command of their armies with great success. He penetrated the country of the Silures, and [A.D. 50] came up with our hero, who had taken an advantageous position upon a mountain, supposed to be Caer-Cardoc, in Shropshire, washed by a rapid stream, formed by the conflux of the Colun and Teme. Caractacus drew up his army, went from rank to rank exhorting them to fight for their life and liberty, and was answered by the encouraging shouts of his determined troops. Nor, it is conceived, could any thing but the superior skill of their enemies in the art of war, have caused their complete overthrow. Caractacus, doubtless, contemplating a future attack on his foes, took refuge with Cartismundua, queen of the Brigantes, who basely delivered him over to the conquerors. This welcome intelligence was quickly transported to Rome, and such was the delight of Claudius, that he sent for him, that he might exhibit him publicly to his subjects. A day was appointed, the emperor ascended his throne, and commanded the captives to be brought. The vassals of the British king, with the spoils of war, were first brought forward; to these succeeded his family, and last of all followed Caractacus undaunted. The multitude of spectators did not move him, he passed along magnanimously, and on approaching the throne of Claudius, addressed him in this memorable speech:

"If my moderation in prosperity, O Claudius! had been as conspicuous as my birth and fortune, I should now have entered this city as a friend, and not as a prisoner; nor would you have disdained the friendship of a prince, descended from such illustrious ancestors, and

governing so many nations. My present condition, I own, is to you honourable, to me humiliating. I was lately possessed of subjects, horses, arms, and riches. Can you be surprised that I endeavoured to preserve them? If you Romans have a desire to arrive at universal monarchy, must all nations, to gratify you, tamely submit to servitude? If I had submitted without a struggle, how much would it have diminished the lustre of my fall, and of your victory? And, now, if you resolve to put me to death, my story will soon be buried in oblivion; but if you think proper to preserve my life, I shall remain a lasting monument of your clemency." Claudius heard, admired, pardoned, and ordered his chains, and those of his retinue, to be immediately struck off.

It was no easy task to subjugate a people of the British character. They were not yet overcome by misfortune. Although Suetonius Paulinus [A. D. 59.] had been so successful in his attack on Anglesey, as described in our last paper, yet the principal tribes, taking advantage of his absence, determined on a general insurrection. The insolence of their conquerors was great, and their treatment of Boadicea, queen of the Iceni, whom they scourged, and whose daughters they basely violated, because she remonstrated at the conduct of the Roman procurator in seizing on her dominions, was intolerable. This was the more insufferable, seeing that Prasatagus, the Icenian king, had, at his death, bequeathed one half of his kingdom to the Romans, hoping, by such a sacrifice, to secure the rest to his family: but they were not to be satisfied with a half. Indignation became general. The Iceni were, of course, the first to revolt, and the other states quickly followed their example. The injured queen, a person of remarkable beauty, and astonishing courage, was appointed to command an army of 250,000 men. These irritated people successfully attacked many of the enemy's settlements. Suetonius hastened to the relief of London, but failed in his endeavours to save it from their fury; it was reduced to ashes,

and 70,000 Romans and foreigners were put to the sword. Encouraged by what they had done, they hastened to the enemy's position, which was very advantageous, where were 10,000 well disciplined soldiers. The battle was obstinate and bloody. Boadicea, with her two daughters, appeared in her chariot, and exhorted her followers with the most fearless intrepidity, declaring, "that she, a woman, was determined to conquer or to die; the men, if they pleased, might live and be slaves." The influence of her singular heroism flew from heart to heart, but her men were unacquainted with the Roman arts of war, and were comparatively undisciplined: 80,000 perished in the field, and an unknown number of prisoners was taken. Boadicea verified her declaration, and yielded to death, rather than the enemy, by taking poison.

Traits of the true British character are evident in these examples. The conduct of Caractacus is worthy of a king, and that of Boadicea is illustrative of female constancy; and, with the exception of suicide, never justifiable, is worthy of an illustrious woman. But, in turning over the pages of history, however we may admire valour, one cannot but regret the waste of human life, and the sudden transition of many from time into eternity, knowing, that after death, the judgment. In those remote ages, when superstition completely ruled the human mind, it was less surprising; but in later periods, when revealed truth must be better known, one can scarcely refrain from inquiring, Is it known, that to kill is to separate the soul from the body? Is it believed the soul is immortal, and that there are but two classes, into which the whole human race, from our first parent Adam to the last expiring creature, can be divided? "Whence come wars among you, come they not hence, even of your lusts?" and is a paroxysm, resulting therefrom, a period to appear before God? Let us be grateful for the blessing of peace, and let us devoutly pray, that it may continue as long as sun and moon endure.

H. S. A.

Obituary.

MR. JACOB BLAKE.

DIED, on Thursday, December 19, 1816, at Market-street, Herts, Mr. Jacob Blake, aged 28, much lamented. He was descended from pious parents, and had the privilege of a religious education; yet, though from his childhood he was frequently under serious impressions, it does not appear that they produced any lasting or saving effect: he lived without hope, and destitute of real godliness. From the age of twenty-one to the period of his death, he was exercised with a vast number of worldly trials and difficulties. About fifteen months since, the providence of God removed him to Market-street. It appears, that the scenes of trouble he had gone through, had led him to view the instability and uncertainty of all worldly expectations, and to pray that he might be placed in some obscure village, where he could enjoy the society of a few truly serious characters, and enter more deeply into the great concerns of a future world. His requests appear to have been granted—this retired village, and its few serious friends, seem to have met the wishes of his mind. Here he became more than ever sensible of his entire depravity, and of his absolute dependance upon the spirit and grace of God for present holiness and future happiness; he evidently grew in grace, and in the knowledge of the Lord and Saviour. He had not been long with us, before the state of our Sunday school attracted his attention: he felt much for the dear children, and entered with all his heart into the best means of promoting their present and future interests. For such an employment he was most admirably qualified, being of a mild, affable, and engaging disposition: he completely organized the school afresh, and apportioned his rewards and punishments with the greatest judgment. The loss of him to the

school seems at present almost irreparable; the tears of the children at his grave plainly said to us, "See how they loved him."

On Lord's-day, Dec. 1, two persons were publicly baptized. He was at this time in as good health as usual, and was much affected with the solemn scene: and from his conversation with the friends afterwards, there is every reason to believe, had his life been spared, he would soon have made the same public profession. The following Lord's-day he was very unwell, and not able to attend public worship; in the afternoon of that day I went to see him; the moment I entered the room, he approached me with a countenance the most expressive I ever saw. "Oh! my dear Sir," said he, "I am so glad to see you, I am very ill, but surely I have never seen so much of the vanity of the world, of the importance of religion, and the worth of my soul, as I have seen in this affliction; it is good for me that I have been thus afflicted. The Lord has chastened me sore, but he has not given me over unto death." The next Lord's-day he was much worse, but resigned, calm, and happy. He deeply lamented he had not devoted more of his time to the service of God, but his confidence remained unshaken, not a murmuring expression escaped his lips, nor did he seem at all anxious to come back again to life. The night previous to his departure, he requested the third chapter of Lamentations might be read to him; this he seemed much to enjoy, and concluded by saying, that it was a part of scripture he had long esteemed. The following morning, about six o'clock, he said, he had endured excessive heat of body during the night, and that he wished to try the warm bath; preparations were accordingly made, and he rose up in bed with a view of getting into it: convulsions seized his mortal frame, and in an instant he fell asleep in the arms of Jesus.

"How many die as sudden," we fear, "but few as safe."

May this affecting removal of our departed friend, stimulate those of us, who are still in the body, to work while it is called to-day, remembering that the night cometh when no man can work.

St. Albans.

J. H.

REV. THOMAS BARRON.

DIED, in the seventy-eighth year of his age, the Rev. Thomas Barron, of Melbourn, in the county of Cambridge; having been a preacher of the gospel sixty-one years. He was formerly a General Baptist, but in the latter part of his life, he preached the Calvinistic doctrine. He was universally respected by all who knew him. Ministers of every denomination were constrained to speak well of him, for his candour, the uprightness of his walk, and the peaceableness of his disposition. As a medical professor, he was applied to by people of every rank, and especially by the poor, (because of the moderation of his terms,) who have lost in him a father. He was not like physicians in general, afraid of troubling the minds of his patients, but was ever ready to give the best advice for the soul (as well as the body), which he considered of far the greatest value. Mr. Barron has been gradually decaying for nearly a twelvemonth past; but he continued to ascend the pulpit, (though with much difficulty,) till within five or six weeks of his death. He was confined to his bed only a fortnight; during which time, he gave many seasonable admonitions to the people of his charge: the remembrance of which will be ever dear to them. He was interred in the parish church-yard of Melbourn, on Tuesday the 4th of February; a funeral sermon was preached in the evening, by the Rev. William Carver, in the Independent meeting-house, from Matt. xxv. 21, to a very crowded audience. The next Lord's-day, his death was improved in his own place, by the Rev. William Richardson, from Isaiah, vi.

latter clause of ver. 7, words uttered by the deceased as expressive of his hope in the pardoning mercy of God. He has left a newly organized church of nearly thirty members, about twenty-six of them have been added by baptism since the enlargement of his meeting-house, which was about six years and a half ago. His people were generally poor; but, since his death, they have attempted (that which he in his life time would not permit them to do,) to raise a sum for the support of the ministry: it is at present small, but we hope it will increase in time. May the Lord put it into the heart of some pious man, of the Baptist persuasion, and of Calvinistic principles, to come and take the oversight of us in the Lord; and may the little one become a thousand, and the small one a large assembly; and to the great Head of the church shall be all the glory, for ever and ever. Amen.

D. E.

MISS ANN TOWN.

THIS young disciple of our Lord Jesus was born at Keighley, in the west of Yorkshire, July 15, 1799. From her childhood she was remarkable for activity and a steady deportment, and was naturally endowed with vigorous powers of mind. When she was twelve years of age, her mind was forcibly impressed with a conviction of the evil of sin, which led her to resolve to commit sin no more. Accordingly, a day was fixed, on which she determined to live entirely free from its practice, and no longer obey its dictates. The day came; but all her resolves were ineffectual. Another day was again appointed, but not with happier success. At length she determined to make one effort more; and that it might not fail, committed her resolutions to writing, and wore the paper in her bosom as a daily monitor. But she was at length taught, by happy experience, another way of abstaining from the commission of sin—by forsaking self-confidence, and living in the strength of the Lord Jesus. This

divine change, however, does not appear to have been wrought much more than a year before her decease. About that time, she saw a relation suddenly struck by death, and was much affected indeed. She hastened to her mother with this inquiry, "Do you think that she is happy?" This awful providence seems to have been blessed to her soul. When the wasting consumption, which brought her to the grave, began to prey upon her vitals, her father felt truly alarmed, lest she should be resting on something short of Jesus Christ. He was anxious to speak freely the hesitations of his own mind respecting her, but felt a difficulty in doing so, which difficulty the afflicted daughter felt also in unbosoming her soul to him. Is it not a matter of regret and humiliation, that we feel so much more easy in speaking of the affairs of a moment, than in introducing eternal realities? However, Ann resolved to introduce the subject, and did so, by asking, "Father, what is the salvation of the gospel?" He replied, "The salvation of Christ revealed therein as suited to poor self-ruined sinners."

That beautiful hymn by Dr. Fawcett, was very sweet to her mind, "Religion is the chief concern," &c. "If I must die," said she, "let me die the death of the righteous, and let my last end be like his!" She viewed sin as her greatest enemy, and longed to be delivered from it. At one time it was observed, "You have need of patience." "Yes," was her reply, "but God is all-sufficient." Her father observed, that "nature is binding, but still I think that I can give you up to Jesus." She rejoined, "Though he slay me, yet will I trust in him." About a fortnight before her death, she divided her clothes, and pointed out the place where she would be buried, with the same composure as if going only a short journey. She also discovered great tenderness and faithfulness towards others. A relation, about to take his leave of her, said, "Trust in the Lord, and pray to him." She immediately replied, "Do you do so? your ways will not do." Nor would she let go

his hand till he had faithfully promised to alter his conduct. He turned from her and said, "She has said more to me than to all the family!" On being asked, "If any part of the scripture was precious to her, and which she might wish to be improved in a funeral discourse?" she mentioned, Job, xiii. 15, and Isaiah, xli. 10. One night after this, she was sorely harassed with fears lest she should be a hypocrite. In the morning she said to her father, "O, what a night of trouble and distress have I had!" He replied, "Can you appeal to the Lord, that you wish to be saved in his own way and time, that you wish to be searched and tried by him, and to be delivered from every false refuge?" She answered in the affirmative, adding,

"A guilty, weak, and helpless worm,

On thy kind arms I fall:

Be thou my strength and righteousness,
My Jesus, and my all."

She was after this very comfortable during the day; but towards evening a dread of being deceived again harrowed up her very soul. Nor could she give vent to her feelings before God, except by saying, "Lord, help me!" She longed, if she was deceived, that God would open her eyes and undeceive her. On the Lord's-day morning on which she expired, being much convulsed, the family was called in. Her father said, "Are you happy? if so, and you cannot speak, hold up your hand." She lifted up one hand, and then the other, and afterwards, when a little better, said, "Though heart and flesh fail, he is the strength of my heart, and my portion for ever." Again Ann held out her dying hand to take a final farewell of the family. Her brother leaving the room, she held it out till his return, and then reclined on the pillow. Her father thought that she might get a little sleep, and retired to pray for her safe and happy dismission in the Lord's own time. Soon after, she said, "Lord, help me!—Receive my departing spirit!—Lord, prepare me for thy blissful presence,—and take me to thyself!" and, in a few minutes

afterwards expired, on the 15th of December, 1816.

Thus died Ann Town, a sterling proof of the importance of real religion in youth. Its reality she had felt, and, in the faith of its divine Author, entered a state of immortality, life, and blessedness!

Her funeral sermon was preached by the Rev. Joseph Shaw, in the Baptist chapel at Keighley, on Lord's-day afternoon, December 22, 1816, from Isaiah, xli. 10, to a very crowded congregation, who behaved with the greatest solemnity.

Shipley. J. M.

MRS. MARIA THOMPSON.

DIED, on the 12th of January, 1817, at the Cotton-works, near Newcastle, Staffordshire, Maria Thompson, wife of Thomas Thompson, of that place. She was born the 16th of August, 1777, of very respectable parents, at Burton-on-Trent, where her mother stood a member of the Baptist church, of which the subject of this memoir also became a member.

At an early period she discovered a growing thirst for divine knowledge; to attain which, she applied to the chief source, the sacred scriptures, in which, at the age of 15, she was so well read, as to be able to turn to almost any text without the aid of a Concordance.

She was baptized November 25, 1792, at 15 years of age, and united to the church at Burton. She was married to Thomas Thompson, in August, 1794, by whom she had ten children, eight of whom survive her.

In 1797, Providence removed her and family to Newcastle. In 1806, it pleased the Lord to smile on some efforts made to extend the Redeemer's kingdom, at Burslem, a populous town, about three miles from Newcastle; where a new place of worship was opened, in September, 1806. And in November of the same year, a church was formed, consisting of nine persons, with whom Mrs. Thompson united; having, with her husband, obtained a recommendatory letter from the church at Burton.

At Burslem, her attendance was regular and uniform; and although three miles from the place of worship, and a large family under her care, matters were so arranged on the preceding evening, that, frequently, eight or nine, sometimes eleven or twelve, but seldom less than six, of the family, were found in their pews on a Lord's-day morning, even in very unfavourable weather.

After her return from Burslem on Lord's-day evenings, it was her general practice to retire with the younger branches of the family into the nursery, to teach them their Catechism, &c.

On taking a retrospect of her life, for nearly twenty-five years past, her surviving partner never recollects her to have uttered a vain or trifling sentence; her outward walk and conversation were such as became and adorned the gospel.

In October last, she was brought to bed; when, after a fair prospect of a speedy recovery, she was seized with a rheumatic fever, which brought her very low. When this complaint was, in some measure, abated, she took a fresh cold, attended with an acute cough, all combining to terminate her valuable life.

About the middle of her illness, she once said, and but once, "If it were the will of God, I should like to live a little longer, for the children's sake." During the whole time of her severe afflictions, which continued about three months, she was never heard to make one single complaint, or utter a murmuring word. On the 10th of January, being asked, if she did not love Jesus Christ? she said, "I hope I do—but at times am afraid to say it." It was then observed to her, that she had often her Bible by her side during her illness, and if she had no love for Christ, why read there so much, seeing it spake so much concerning Christ? She answered, "It is food to my soul."

About five o'clock on the 12th, her speech failed; her husband then bowed his ear close to her face, while he again inquired the state of her mind; but she was engaged in holding converse with God: he heard her say, with a faltering accent, but

with great importunity and earnestness of soul, "Gather not my soul with sinners, nor my life with bloody men." And then, closing her eyes, she added, "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth;" and departed without a struggle or a sigh. As her life, so her end was peace.

Her remains were interred in the Baptist burial-ground, Burslem, on Thursday, January 16; when the Rev. James Lister, from Liverpool, delivered an appropriate address on the occasion: and on the following Lord's-day, he preached a very interesting discourse, to a crowded auditory, from 1 Thess. iv. 17, "And so shall we ever be with the Lord."

Newcastle, 20th Jan. 1817.

MR. LEWIS HOPKINS.

DIED, on the 12th of January, 1817, in his 44th year, Mr. Lewis Hopkins, of Tewkesbury, Gloucestershire, (oldest son of the late Rev. Lewis Hopkins, of Bromyard, in the county of Hereford,) a man univer-

sally esteemed: of a most amiable disposition, and exemplary conduct. Mr. Hopkins was never married; but, for many years, had been as a husband to his bereaved parent, (who now survives him,) and as father to his brothers and sisters. He was a diligent attendant on the means of grace, and a kind instructor of the young on the Sabbath. The last time he was under the word, was on the evening of the first Sabbath in January, when he heard a discourse founded on these words in Jeremiah, "This year, thou shalt die." The next day, about two o'clock, (having dined,) with his usual vivacity he stepped out at his back door, fell down, (supposed in a fit,) and fractured his skull. He somewhat revived in the course of an hour, but knew nothing of his fall; continued, but little sensible, till the following Lord's-day morning, and was then removed; and on the succeeding Sabbath evening, (the 19th,) the solemn event was improved, in an address to a crowded and sympathizing audience, from Psalm xcv. 7, last clause, "To-day, if ye will hear his voice." Reader! Behold, now is the accepted time: behold! now is the day of salvation.

Review.

The Darkness of Superstition receding before the Light of Revelation: an authentic Narrative of the Conversion of twelve Roman Catholics, named Hart, in the Province of Connaught, through reading the Irish Testament. Gale & Fenner, and Button & Son. 6d.

THE religious world are under great obligations to the author, who is a clergyman of the established church in Ireland, for this very interesting pamphlet.

The Baptist Society for promoting the Gospel in Ireland, by establishing schools for teaching the native Irish, and for distributing Bibles and Tracts, is likely to prove a great blessing to that interesting part of

our empire. This pamphlet affords great encouragement also to all the members of Bible Societies, as it proves how extensively useful the reading of the Bible alone may become, if attended by the power of the Holy Spirit; as we trust it has in those instances recorded.

The account of the superstitious practices of Bartley Hart, the principal person in this converted family, is uncommonly affecting:

"It was his custom yearly to spend nine days at Lough Derrig, in the North, performing stations and penances; and, for the same purpose, to attend twice in each year at Ball and Crogh Patrick: in short, there was no place in Ireland, remarkable for the performance of religious ceremonies, that he did not regu-

larly visit; being persuaded, that these self-denying austerities were the certain and infallible means of attaining to everlasting happiness! From what follows, we may partly understand the nature of these stations. The first and greatest station is Crogh Patrick; the point from whence Bartley commenced penance, when he visited it, was fifteen miles. He began this act of severe mortification by falling down on his bare knees, and repeating a certain number of prayers. Arriving at the foot of the mountain, though there is a way comparatively easy, superstition dictates the selection of that which is least of all accessible; thus, barefoot, he proceeded over rocks, every now and then falling down on his bare knees, at places marked for that purpose, until he gained the summit. By this time his knees, and the soles of his feet, were distressingly lacerated! This, however, was very far from terminating his sufferings! The mountain is surmounted by a circular crown of one hundred perches in circumference, not covered with grassy verdure, but with rough stones and gravel. Here, himself and other pilgrims, upon their wounded knees, go round the mountain, till their strength entirely failing, they can proceed no farther! On one occasion, at Ball, Bartley was seen offering similar violence to himself; when, lest the pressure of his body on his knees should not be sufficient, he endeavoured to increase the weight by clasping his hands, placing them on the crown of his head, and exerting his whole strength to press his body to the earth. Since his conversion, alluding to the performance of one of these diabolical exercises, Bartley said to a friend, "Had you been there the day after, you might have seen my blood, skin, and even my FLESH, on the stones." Also, during the time of his ignorance, Bartley wore a scapular round his neck, consecrated by the priest, which was to operate as a preservative against all temporal and spiritual enemies. To make his works still more acceptable, he was provided with the belt of St. Francis, the ring of St. Joseph, and the insignia of many other orders. Notwithstanding all this, he has since acknowledged, that he was at this period a stranger to peace, and often, from distress of mind, wept profusely. In this state of mind he met with a book, entitled, "*The Lives of the Saints*," a popish legend: on reading this, he exclaimed, "Hitherto I have done nothing." He now formed the design of forsaking his wife and family, abstaining almost entirely from food, and vexing his ema-

ciated body by a coarse sack, which he determined to wear next his skin during the rest of his life. Attention to these delusions occasioned neglect of business, and brought on great temporal embarrassment, in consequence of which, he resolved to sell his interest in a small portion of land which his father had allotted him."

The description of his conversion is simple, instructive, and satisfactory; and we understand his conduct, during the whole period since, (about eight years,) has been such as has adorned the doctrine of God our Saviour. Notwithstanding all the oppositions he has met with, he goes on reading the New Testament to his neighbours; and is indeed "shining as a light in a dark place."

The following short extract of a letter to a member of the Baptist Irish Society, will show the spirit of this useful man:

"Blessed be the Lord God, who, of his infinite mercy, has preserved England as an instrument to bring light to the world, and to draw poor creatures out of darkness and the shadow of death; especially the poor benighted Irishmen, who are in gross darkness, of whom myself was one, who was going about to establish my own righteousness, by which means I was going headlong the broad way to destruction: but in the eleventh hour, I was called to know that the Lord is our righteousness and strength, who also blessed me with a willing mind, and an ardent desire of being an instrument in his hand to set forth the glory of the knowledge of God, as it shines in the face of Jesus Christ. I am anxious to show others, that they must degrade themselves, and exalt the Saviour." &c.

We hail the institution, and the growing labours of this, and similar societies, as a new era in the history of our sister island; and trust, that religious light will be diffused in every part of it, and that superstition, with all its baleful attendants, will retire. This affords us unspeakable pleasure, not only from the consideration that many thousands, we hope, will be rescued from everlasting destruction, but also on account

of the civil and political advantages with which it will be attended: for Christians will never be rioters, murderers, and rebels. And even those who continue Roman Catholics will learn, from reading the New Testament, that under Pagan Rome, Christians were bound to be subject unto the higher powers, and that they who resisted, resisted the ordinance of God: will they not then infer, that it is their own duty to obey a Protestant king, and that his being what they call a heretic, will be no excuse for resistance?

Should it be objected, that in England, which is a land of Bibles, there is a great deal of insubordination, disaffection to government, and discontent; let it be remembered, that there are many thousands, and scores of thousands, in this highly-favoured country, who know but very little of the Bible, and who seldom go to any place of public worship. We hope that such a spirit is to be found among this class of Englishmen only. At least, we earnestly exhort every one who reads his Bible, to study contentment, and not to despise dominion, nor to speak evil of dignities.

Who is there that has not long deplored the barbarism of Ireland? This can no otherwise be remedied, than by giving them schools and Bibles. The Bible is the great engine for the civilization of the world, as well as the great instrument of its regeneration and sanctification.

The Appendix contains affecting details of the misery to which the Roman Catholic religion subjects its deluded votaries. There is but little difference between the degradation of the Papists in Connaught, and the Fakeers in Hindoostan.

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Village Conversations; or, the Vicar's Fire-side. Dedicated to Mrs. Hannah More. 3 vols. 12mo. 19s. 6d. Gale and Fenner.

The reader of this elaborate and eloquent work will soon find, that these "conversations" are not by villagers, though they may have been carried on in a "village," as the title indicates. Prefixed to the

third volume, we have the name of *Sarah Renou.*

In the preface we were sorry to see the term *pride* used in a good sense.—"The author's pride will be abundantly gratified." We apprehend it ought always to be used in a bad sense; and this remark is made as much for the sake of good morals, as of propriety in speech.

This accomplished, adventurous, female explores the regions of literature, of science, and of taste, with great freedom. In ethics, she dissects all the passions, and delineates all the virtues: in mental philosophy, she expatiates on all the intellectual powers—examines causes physical and metaphysical—arranges all human minds in five classes—pronounces judgment on the system of Drs. Gall and Spurzheim—and finally leads her young pupils to "the sovereign good, or the best interest of man." National education—female education—the influence of woman in the formation of character—philosophical necessity and free-agency—the tenets of the ancient philosophers—natural, civil, and political liberty—the origin of evil—and several other topics, of high importance, are here laid before the reader in the style of a free conversation between several young persons, who are taught to listen with profound attention to the opinions of the reverend "vicar."

As an elementary work in ethics and the philosophy of the mind, we think it is highly creditable to the ingenuity and the diligence of the writer. Its theology is not so unexceptionable as we could ardently wish, for the sake of the young female readers, and for the sake of the writer too. In vol. i. p. 28, the vicar says, "The man who can *boldly claim* his Master, his Maker, his God, as his friend, can have few sources of real sorrow," &c. This is too bold: and we should like to have the vicar placed at the feet of the venerable Hannah More, to whom the work is dedicated, that he might learn from her the way of God more perfectly.

We felt a little alarm in vol. i. p. 36, where the vicar says, "We are all travelling the same road, and

have the same destination in view; and provided the means we pursue of virtue and goodness are the same, the speculative parts do not possess the importance assigned to them by ignorance and superstition." Certainly it must be allowed, that the claims of ignorance and superstition will not admit of defence; but we cannot allow the doctrines of Christianity to be placed in the same class with idle or harmless speculations. We hope better things of this ingenious lady—but the language here is very unguarded. In vol. iii. p. 168, (see also p. 220,) there is an obscure hint respecting "the highest happiness of all intelligent creatures," which appears to us incompetent with the doctrine of the New Testament respecting the future state. But the most objectionable period we have met with, is in vol. iii. p. 218, "Let us not then rest for happiness on so weak a foundation as our own imperfect merits, but seek for salvation through him, whose life was a perfect pattern of the most pure and disinterested benevolence." Here let the reader not forget, if the writer has forgotten—the cross of Christ!

Miss Renou appears to have studied, with particular attention, the question relating to the original equality of the sexes; and she maintains the dignity of the female character with great spirit and force. "The pride of man (she observes) has too long clouded his reason, diminished his rational sources of happiness, and prevented him from enjoying those exquisite and refined gratifications which his Maker rendered him capable of partaking, in creating for him a mind, possessed of equal intellectual powers, but invested with greater delicacy, refinement, and susceptibility than his own."

Not from his head was woman took,
As made her husband to o'erlook:
Not from his feet, as one design'd,
The footstool of the stronger kind;
But, fashion'd for himself, a bride,
An equal, taken from his side.

JOHN WESLEY.

NOTICES.

THE Wilts and Somerset half yearly Association will be held at Bath, on Tuesday, the 15th of April. Messrs. Mitchell, of Warminster; Seymour, of Bradford; and Gough, of Westbury-Leigh, are expected to preach.

The Bedfordshire Association will be held for the second time at Ridgmount, the last Wednesday in April. Messrs. Knight, of Little Stoughton, and Peacock, of Rushden, to preach.

The Bucks and Herts Association will be held at Ivinghoe, on Thursday, May 2^d. Messrs. Godwin, and Groser, sen. to preach.—Service to begin at ten.

LITERARY INTELLIGENCE.

In the Press.

A new edition of Burnham's Pious Memorials, with considerable additions and corrections.

The Rev. Mr. Barker, of Towcester, is publishing a discourse, entitled, Youth admonished of many sources of danger destructive to religious feeling.

Just published,

A Treatise, touching the Libertie of a Christian Man, written in Latin, by Doctor Martyn Luther, and translated by James Bell. Imprinted by R. Newbery and H. Byneman, 1579. Dedicated "To Lady Anne, Countess of Warwick." With the celebrated Epistle from M. Luther to Pope Leo X.—Edited by William Bengo Collyer, D.D. F.A.S. and dedicated, by permission, to His Royal Highness the Duke of Sussex.—Published by Longman & Co.

The first volume of the fourth edition of Beddome's short Discourses, adapted to Village Worship, or the Devotions of the Family, is ready for delivery. The second and third are in the press, and will be published in a few days, price 2s. each volume.

A New Weekly Paper, entitled "The Philanthropic Gazette," has lately appeared, of which nine or ten numbers are now published. It is particularly adapted for the use of Religious Families and Schools, by the omission of every thing indelicate or improper for the perusal of young persons. Its politics are moderate and constitutional, but independent; and it has a department particularly appropriated to plans of public benevolence and utility.—For further particulars, see the advertisement in our Magazine for December.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

THE following account will show the manner in which the missionaries circulate the scriptures among the heathens in India: and proves how well-founded the applications of the Baptist Missionary Society are to all classes of Christians for support.

Parts of Scripture, and Scripture Tracts, gratuitously distributed from the Serampore Printing Office, during the year 1815:

Sungskrita Pentateuch, Historical Books, and New Testament ..	180
Hindee Pentateuch.....	171
Ditto Gospels.....	3328
Ditto New Testament, (Hunter's Translation,).....	22
Ditto Ten Commandments.....	300
Ditto Book of Hymns.....	243
Ditto Essence of Christian Doctrine.....	646
Ditto Tracts.....	11,466
Ditto, in the Persian character	1000
Bruja Gospels of Matthew and Mark.....	2716
Bengalee Pentateuch, and Historical Books.....	87
Ditto Prophets.....	12
Ditto Gospels.....	2934
Ditto Ten Commandments.....	322
Ditto Hymns.....	303
Ditto Life of Christ.....	7
Ditto Catechism.....	3684
Ditto another.....	86
Ditto Tracts.....	26,841
Arabic Gospels.....	24
Persian Hindee Gospels.....	3450
Ditto Essence of Scripture Doctrine.....	206
Chinese Gospels, &c.....	200
Mahratta Pentateuch, and New Testament.....	6
Birman Gospel of Matthew.....	255
Shikhs New Testament.....	417
Pushtoo Gospel of Matthew.....	152
Assam Gospel of Matthew.....	102
Kashmeer Gospel of Matthew, and Khasee ditto.....	10
Ooriya Scriptures (different parts) 38, Tracts 560.....	398
English Pamphlets.....	2384

* These pamphlets include the Christian Soldier, or the Lives of Col. Gardiner and Col. Blackader; Jesus Christ

Portuguese ditto.....	1000
Malay ditto.....	2000
Ditto, Arabic character.....	2250

These, with a large number not accounted for by the Bengalee accountant, make the number little short of 100,000.

DEATH OF MR. TROWT, OF SAMARANG.

Extract of a letter from Mr. Robinson, of Java, to Mr. Ivimey, dated Weltevreden, Nov. 7, 1816:

"MY DEAR BROTHER,
"I have to communicate the painful intelligence of our dear brother Trowt's death. He left the world of sin and sorrow on the 24th of October. His complaint was a dysentery, with which he had been afflicted for a long time; but it seems he did not apprehend his end was near, till within the last hour of his life. His heart was much set on his work among the Javanese; and, probably, it was the earnest desire he had to perform that work, which induced him to hope for recovery, when all just ground of hope was removed. I suppose little or nothing can be said of the state of his mind, with the exception that just before his dissolution, he said to brother Bruckner, that all his hope was in the promises. We are not, however, reduced to the necessity of examining the state of his mind on his death-bed, for proofs that he was a true Christian: his life gave full proof of this; so that while we lament that he has been taken from us, we need not doubt but he has entered into the joy of his Lord. The Java Mission has sustained a great loss by his death; for he had good abilities, and he made a good use of them. I really suspect he hastened his end by a too close application to study. The Javanese language

the only Refuge from the Wrath to come; Popery Unmasked; Account of a Negro; The Sin and Danger of Neglecting the Saviour; Scripture Catechism; Serious Thoughts on Eternity; Pause and Think—am I a Christian? Swearer's Prayer; Sin no Trifle; On the Importance of Purity; Death of Alton; a Message from God.

is very difficult to learn; but he was determined to conquer it, and he has lost his life in the attempt. The proficiency he made was great, and had life and health been granted him, it is probable that he would soon have given to the poor ignorant Javanese a part of the scriptures in their own language. But he is gone, and what he would have done, remains for others to do."

RUSSIA.

IN the Rev. Mr. Pinkerton's History of the Greek Church, there is an account of a sect of dissenters, called Duchoborzi, who are said, in many of their sentiments, to resemble strongly the English Quakers. The persecutions against this sect have been very severe. They were banished from their homes on the banks of the Don, and placed in remote and solitary parts of the empire, to prevent them from spreading their opinions. Their children were likewise taken from them, that they may not be educated in their principles. The Emperor Alexander has been induced to relieve these Christians from their persecutors. The following is an extract from the Military Rescript to the governor of Cherson:—"The departure of this sect from the true faith of the Greco-Russian church is stated to be a deviation founded upon some erroneous representations of the true worship, and of the spirit of Christianity; but as they are not without religion—for they seek for what is divine, though not with a right understanding—it does not become a Christian government to employ harsh and cruel means, torture, exile, &c. to bring back to the bosom of the church those who have gone astray. The doctrine of the Redeemer, who came into the world to save the sinner, cannot, it is said, be spread by constraint and punishment; cannot serve for the oppression of those who are to be led back into the paths of truth. All the measures of severity exhausted upon the Duchoborzi, in the course of 30 years, up to 1801, were not able to extirpate this sect, and only increased the number of its adherents; they are, therefore, in future, to be protected from unmerited insults, on account of the difference of their faith."

We should have been happy had this rescript ended with this period; but, with singular inconsistency, it is added, "If these sectaries seek to draw away others from the established church, and to injure them with their own religious

notions, then the energy of the law must be exerted against such violators of it, and such illegal conduct must be checked." What a handle does this give to their persecutors! They will probably say, "You are tolerated to think for yourselves, but you must not speak of your sentiments; lest you should make any member of the established church think as you do." We fear the torture will yet be the lot of the Duchoborzi.

ALPHABETICAL LIST

OF

PROTESTANT

MISSIONARY STATIONS

Throughout the World.

(Continued from page 114.)

ASTRACHAN.

A city in Russian Tartary, situate on the Caspian Sea, distinguished for its extensive commerce.

Edinburgh Missionary Society.—1814.—
John Mitchell, John Dickson.

A printing-press is established, at which an edition of the Psalms, in Turkish, has been printed. The Tartar New Testament, printed at Karass, with Tartar Tracts, are widely dispersed by means of Persian merchants, who carry them, as they will the Persian Scriptures and Tracts, when ready, to Derbent, Shirvan, Ispahan, &c.

BAHAMAS.

A chain of islands in the West Indies.

Wesleyan Methodists.—1788.

NEW PROVIDENCE.—W. Wilson, sen.
Wm. Dowson, Wm. Turton.

ELUTHERA.—Joseph Ward.

HARBOUR ISLAND AND ABACO.—
Roger Moore.

LONG ISLAND.—Michael Head.

By the last Returns, there were 1134 members.

BALASORE.

A town in the Province of Orissa, in India, about 120 miles s. w. of Calcutta, and in the vicinity of the Temple of Juggernaut; to which many hundred thousand Hindoo devotees annually resort.

Baptist Society.—1810.—John Peter,
an Armenian.

His labours, with those of a late native assistant, Kreeshnoo-dass, have been very successful. An edition of the scriptures, in the Orissa language, has been distributed. Before the missionary came hither, even Portuguese worshipped the idol. A Brahmin, named Juggu natha, has been lately baptized, and preaches the gospel.

BARBADOES.

An island in the West Indies.

United Brethren.—SHARON.—1765.—

Nicholas Ganson, J. A. Kattofen.

Wesleyan Methodists.—Wm Westerman.

An alarming insurrection lately broke out in Barbadoes, which was suppressed with the loss of many lives. A futile attempt was made to connect this insurrection with missionary exertions; but it is a fact that deserves the notice of even the mere politician of this world, that Christian efforts to instruct the Negroes have met, in Barbadoes, with more than usual resistance. By the last returns, there were only 54 persons members of the Wesleyan Society; and we know, from the Report of the assistant secretary of the Church Missionary Society, who landed at Barbadoes on his return from Sierra Leone, that the missions of the United Brethren do not meet there with their wonted encouragement and success. Very little has, at any time, been done toward the instruction of the Negroes; and at the time of the insurrection, and for many months preceding, there was no Methodist missionary on the island. If the slaves of Barbadoes had been diligently instructed, and brought under the influence of the gospel, no such event would have taken place. Some of the planters themselves have discernment enough to see this.

BELHARY.

A town in the Mysore, in India. The language is Telinga.

London Missionary Society.—1810.—*John Hands, Joseph Taylor, W. Reeve.*

Mr. Hands is translating the scriptures into the Canara language; he has also established several schools, in which he is assisted by Mr. Joseph Taylor, a native of the country, and his first convert. Mr. Reeve is on his voyage to India.

BERBICE.

In South America.

London Missionary Society.—1814.—

John Wray.

BERHAMPORE.

A town in Bengal, about 120 miles N. N. W. of Calcutta.

Baptist Missionary Society.

Pran-krishna } Natives.
Nidhee-ruma, }

A station lately formed. Mr. Gardiner, born in the country, assists the native missionaries.

BERMUDA.

An island in the West Indies.

In 1728, the very Rev Dean Berkeley, afterwards Bishop of Cloyne, generously resolved to surrender his preferment at home, and to form a Missionary College at Bermuda, for Indian youths, in order to evangelize America. He was patronised by George I.; but, through the influence of Sir Robert Walpole, this noble scheme proved abortive, after the Dean had sailed to Rhode Island, and had expended much of his private fortune.

Wesleyan Methodists.—1788.—*William Wilson, jun. William Ellis.*

Number of members, 96.

BETHELSDORP.

In South Africa, about 500 miles from Cape Town.

London Missionary Society.—1802.—*James Read, J. G. Messer, Hooper.*

By the blessing of God on the ministry of Van der Kemp, Read, Ulbricht, and others, hundreds of Hottentots, and other Africans, have been converted. Their improvement in civilization is great, and they practice no less than sixteen trades. The settlement consists of about 1200 persons. Four hundred and forty-two adults, beside children, have been baptized. They are now building a school-house and printing-office, and the society has lately sent out a printer.

BETHESEDA.

In South Africa, formerly called Oorlam's Kraal, on the Great River, about 700 miles from Cape Town.

London Missionary Society.—1808.—*Christopher Sass.*

BOMBAY.

The third of the British Presidencies in India, and the principal settlement on

the west coast of the Peninsula, the seat of an archdeaconry, ten miles in length by three in breadth, population about 220,000; of whom about 8000 are Parsees, nearly as many Mahomedans, and about half that number of Jews; the remainder Portuguese and Hindoos; the Hindoos composing more than three-fourths of the whole population.

American Board of Missions.—1813.—

Samuel Newell, Gordon Hall.

Wesleyan Methodists.—1816.—*John Horner, (sailed.)*

BOSJESVELD.

In South Africa—sometimes called

Kramer's District—in the Drosdy, or District, of Tulbagh—about 40 miles north from Cape Town.

London Missionary Society.—*Cornelius Kramer.*

CAFFRARIA.

A country in South Africa—700 miles N. E. from Cape Town.

London Missionary Society.—1816.—*T. Williams, Taatzoo, a Native.*

(To be continued.)

Domestic Religious Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

Auxiliary and Branch Societies in the United Kingdom and adjacent Islands.

	Auxil.	Branch.	Total.
England	151	157	308
Wales	22	21	43
Berwick upon Tweed..	1	—	1
Scotland	51	76	127
Ireland	4	46	50
Isle of Man	1	—	1
Guernsey	1	—	1
Jersey	1	—	1
	232	300	532

There is reason to believe that several branch societies exist, of which no account has yet been transmitted to the parent institution.

In addition to the above Societies, there are numerous Bible Associations, consisting chiefly of subscribers of one penny or two pence a week, connected with Auxiliary Societies; which Associations have, in some instances, produced thrice the amount of the subscriptions to the auxiliary within whose district they are comprised. Their beneficial effect upon the morals of the people is already considerable.

Expenditure of the Society.

	£	s.	d.
First Year	691	10	2
Second Year	1637	17	5½

	£	s.	d.
Third Year	5053	18	3
Fourth Year	12206	10	3½
Fifth Year	14565	19	7½
Sixth Year	18543	17	1
Seventh Year	28302	13	7
Eighth Year	32419	19	7½
Ninth Year	69496	13	8
Tenth Year	84652	1	5
Eleventh Year	81021	12	5
Twelfth Year	103680	18	8

Total, from the commencement of the Institution..... 452,273 12 2½.

BRITISH AND FOREIGN SCHOOL SOCIETY.

On Friday, the 14th March, the first stone of a School was laid at Newington Butts, by the Right Hon. the Lord Mayor. This school, for 400 boys, is to be conducted on the principles of the British and Foreign School Society, and will admit children of all denominations.

On this occasion, the Rev. Dr. Coll- yer addressed a very numerous assembly, on the advantages of extending knowledge, both in respect to the present and future state of man. Thomas Scott, Esq. the Secretary, read the inscription on the plate, which was deposited with some coin of his present Majesty—the patron and friend of education on this broad and liberal plan. The Lord Mayor then laid the stone, and addressed the company in an appro-

priate speech, which was received with reiterated applause; and the Rev. Mr. Fowler concluded, by imploring the blessing of God upon the institution.

Afterwards, the friends of the institution dined together at the Horns Tavern, W. Williams, Esq. in the chair, and a liberal subscription was made for the school, which is founded in connection with the Southwark Auxiliary Society instituted last year, and we hope will be followed by other attempts in order to provide instruction in reading and writing for a district containing 10,000 children. The building is contracted for at the moderate expense of 530*l.*; and it is expected that the funds will be aided by a weekly penny subscription from the parents of the children.

FEMALE BAPTIST IRISH SOCIETY, *In aid of the Parent Institution.*

THIS institution, which originated with a few females of the church in Keppel-street, was formed at a public meeting at Eagle-street meeting, October 23, 1816, after a sermon preached on the occasion by the Rev. Dr. Steadman. Ladies of the different Baptist congregations in the city compose the Committee, and others have undertaken to collect the subscriptions. Chapman Barber, Esq. is the Treasurer, and the Rev. F. A. Cox the Secretary. The Committee meet quarterly, after which a sermon will be preached at the different Baptist meetings, and collections be made. The next will be held (Providence permitting) at Elim-chapel, Fetter-lane, on Tuesday evening, the 8th inst. Information respecting the operations of the Society will be given after the sermon, when the rules may be obtained: also at No. 20, Harpur-street; or of Mrs. Keene, 7, Kenton-street, Brunswick-square.

DESIGNATION OF A MISSIONARY.

WE are happy to find, that another missionary has been found for Jamaica, where the late excellent Mr. Rowe and Mr. Compeer have been endeavouring to benefit the poor Negroes; hundreds of whom have been baptized by immersion, but have been without suitable means of instruction.

Mr. Coultart, who is a native of Holywood, near Dumfries, in Scotland, had

been three years and a half at the Academy at Bristol. He was adopted as a missionary by the Baptist Missionary Society in June, 1816: his designation took place at Broadmead meeting, Bristol, on February 7, 1816. The service commenced by Mr. Berry (Independent) of Warminster, reading the 72d Psalm, and praying. Mr. Saffery, of Salisbury, introduced the service, and asked the usual questions. Mr. Coultart gave a satisfactory account of his experience—motives for becoming a missionary, and the articles of his faith. Dr. Ryland prayed the ordination prayer, and Mr. Winterbotham, of Horsley, gave him a very excellent charge, from Rev. ii. 10, "Be thou faithful unto death, and I will give thee a crown of life." Mr. Bidlake, supplying at the Tabernacle, concluded in prayer. The service continued from half-past six in the evening till half-past nine. The congregation was much crowded, and appeared greatly interested by the different services.

INTERRUPTION OF PUBLIC WORSHIP.

DURING the last two years, the minister and congregation of Protestant dissenters at Bradninch, Devon, have been grossly insulted, and frequently interrupted by stones thrown against the doors of the meeting-house, loud shoutings, and profane swearing under the windows, and around the doors, during divine service, by which many persons in the congregation have been seriously alarmed, and very often much disturbed, by the disorderly behaviour of some evil disposed persons within the meeting-house.

Three persons were on Monday, Nov. 25, 1816, brought before the magistrates at the Guildhall for disturbing several serious persons in the congregation during divine service, on Lord's-day evening the 17th; when, to avoid being bound over to appear at the quarter sessions, they agreed to pay all the expenses of the prosecution—to give twenty shillings in bread to the poor, at the discretion of the mayor, and publicly to beg pardon of the minister and congregation in the open court, which they immediately did, and the prosecution was stayed.

The magistrates attended in the most handsome and impartial manner to this application, and publicly expressed their approbation of the lenity shown by the prosecutors; (this being the first appli-

cation of the kind, and the parties poor,) and very earnestly admonished a full court to avoid any future interruption, as in any similar application, the law would be allowed to take its course in a full conviction.

ASSOCIATIONS.

FAKENHAM, NORFOLK.

THE ministers of five Baptist churches in the county of Norfolk, met in association at Fakenham, on Wednesday, June 5, 1816. Two sermons were preached by Messrs. Carver, of Necton, and Natcher, of Ellingham, from Psalm lxxviii. 20, and John, iii. 7. In the evening, Mr. Gillson, of Burnham, (Independent) preached from Heb. vii. 25, on Christ's ability to save.

SHREWSBURY.

A SOCIETY in aid of missionary exertions has been formed at Shrewsbury, at the Baptist meeting-house. This originated, they say in their printed Resolutions, from "several of our friends having their minds impressed with the importance of doing something toward the conversion of the Heathen; and having frequently conversed with each other upon the subject." The Resolutions relate to the "State of the Heathen—Need of the Scriptures—Progress of the Translations—Designation of the Society, viz. THE SHREWSBURY ASSOCIATION, in aid of the Translations of the Holy Scriptures into the languages of the East;" founded September 15, 1816.

NEW MEETINGS OPENED.

ISLE-ABBOTTS, SOMERSET.

ON Wednesday, December 4, 1816, a Baptist meeting-house, at Isle-Abbotts, was opened for divine worship. In the morning, the Rev. Mr. Wells, of Lambrook, read the scriptures, and prayed; the Rev. R. Horsey, of Taunton, preached, from Exod. xl. 24, "In all places where I record my name," &c. and concluded. In the afternoon, the Rev. Mr. Bidlake, (Independent,) of South Petherton, prayed; the Rev. S. R. Petard, (Independent,) of Somerton, preached, from Isaiah, xlii. 8, "I am the Lord," &c. In the evening, Mr. Horsey prayed; Mr. Toms, of Chard, preached, from Psalm xc. 17.

The building is a plain and substantial stone edifice, 40 by 28 feet; the expense of building, including that of the

freehold spot on which it stands, is £350; the congregation, consisting of poor farmers and labourers, and few in number, have raised among themselves the sum of £160; for the remainder £190 an appeal must be made to the religious public. The day will be long remembered by many.

Isle-Abbotts stands in the centre of six parishes, all within one mile and a half, in neither of which is any meeting-house of any denomination.

HUNMANBY, YORKSHIRE.

DECEMBER 5th, 1816, a new place of worship was opened at Hunmanby, near Bridlington, Yorkshire.

Morning Service—Mr. Bury, of Bishop Burton, prayed; Mr. Birt, of Hull, preached, from Luke, i. 32. Mr. Norman, of Great Driffield, concluded in prayer.

Afternoon Service—Mr. Perkins, student of Bradford, read suitable portions of scripture, and prayed; Mr. Arbon, of Hull, preached, from Psalm cxlvii. 2, 3. Mr. Beard, of Scarborough, concluded in prayer.

Evening Service—Mr. Harness, of Bridlington, prayed; Dr. Steadman, of Bradford, preached, from John xxi. 15, and concluded in prayer. Mr. Sykes, of Scarborough, read the hymns.

The whole services were solemn, and highly interesting.

BRINEPOOL.

On the 13th and 14th of February, 1817, a new meeting-house, 30 feet by 24 belonging to the Baptist denomination, was opened for public worship, at Pwllbely, (Brinepool,) Carnarvonshire. Rev. S. James, of Nevin, commenced the services of the day, with reading and prayer; Rev. J. Roberts, of Amlwch, preached, from Psalm cxviii. 25; Rev. C. Evans, of Llanelni, from Rom. iv. 5. Met on Friday morning, at ten o'clock; Rev. R. Williams prayed, and Rev. J. Roberts, of Amlwch preached, from Isaiah, xlv. 22; and the Rev. J. Edwards, of Ruthin, from Gal. iii. 13. Assembled at two in the afternoon, the devotional service by the Rev. E. Jones, itinerant preacher; Rev. R. Ambrose, of Bangor, preached, from Rev. xiv. 6; and the Rev. C. Evans, of Llanelni, from Isaiah, lxxvi. 24. The congregation re-assembled at six in the evening: Rev. J. Roberts, of Amlwch, prayed; Rev. J. B. Roberts, of Garregfawr, preached, from 2 Cor. x. 4; and the Rev. J. Ed-

wards, of Ruthin, from Luke, xxiv. 47. All the services were very numerous attended, and conducted with great solemnity; a deep impression seemed to be made on all present.

The laborious Rev. C. Evans, of Llangefni, preached on the following Sunday evening, in the new chapel: the house was not sufficient to contain the hearers; consequently, he preached from the window.

Before Mr. S. James, of Nevin, came to this part, from South Wales, there were only two members belonging to the Baptists in this town. Brother James began his itinerant labours in the place, about four years since; about six months ago, a new church was formed, consisting of fifteen members; Rev. J. Pritchard, of Pennel, is their pastor at present.

YAXHAM, NORFOLK.

On the 13th of March, a small meeting-house, in the Particular Baptist connection, was opened at Yaxham, near East Dereham, in the county of Norfolk, when two sermons were preached; one in the morning, by the Rev. Joseph Kinghorn, of Norwich; and the other in the evening, by the Rev. Samuel Green, of East Dereham. The place was well attended, and the blessing of God enlivened his worship.

Mr. Timothy Durrant, a benevolent farmer in the parish, to whom the place belongs, has fitted it up at his own expense, and preaches in it every Lord's-day evening, to an attentive people. It is pleasing to observe the increase of hearers in the several congregations in East Dereham, and the adjacent villages. May it be followed with the divine blessing, that many souls may be brought to God, through Jesus Christ.

ORDINATIONS.

QUAINTON.

JAN. 29, 1817, Mr. Daniel Walker was ordained pastor of the Baptist church at Quainton, Bucks. Brother Williams, of Waddesdon, delivered the charge, from Prov. xiii. 17; brother Tyler, of Haddenham, preached to the church, from Eph. v. 17; and brother Wilson, (Independent) from Winslow, preached in the evening, from Acts, iv. 33: Messrs. Collett, of Swanburn, and Field, of Buckingham, engaged in the other services of the day.

The gospel has lately been introduced, with pleasing prospects of success, into the dark village of Quainton; and a

small, neat place of worship, has been fitted up, by the generous exertions of Mr. J. Cox, Dereham Lodge.

Most of the members were dismissed from the Baptist church, Waddesdon Hill, and formed into a separate society, September 29, 1816. May the little one soon become a thousand; hasten it in thy time, O Lord!

NEW MILL, TRING, HERTS.

ON Wednesday, January 1, 1817, Mr. D. Clarabut was ordained pastor over the Baptist church at New Mill, near Tring, Herts. The Rev. W. Groser, of Watford, began the solemn service of the day, by reading suitable portions of scripture, and prayer. The Rev. W. Tomlin, of Chesham, stated the grounds of dissent; explained the nature of a gospel church; asked the usual questions, and received the confession of faith. The Rev. Dr. Rippon offered the ordination prayer, with the imposition of hands. The Rev. J. Giles, of Eythorne, (by which church Mr. Clarabut was called to the ministry,) gave the charge, from Gen. xliii. 29, "God be gracious unto thee, my son." The Rev. J. Ivimey delivered a suitable address to the church, from 2 Cor. vi. 16. The Rev. Mr. Godwin, of Missenden, concluded in prayer.

Met in the evening at Tring, in the meeting-house of the second Baptist church. The Rev. Mr. Gunn, of Aylesbury, (Independent) began with prayer; the Rev. Dr. Rippon preached, from 1 Kings, iii. 5, "Ask what I shall give thee;" and the Rev. Mr. Williams, of Waddesdon Hill, concluded the truly solemn and impressive services of the day.

SCARBOROUGH.

DEC. 4, 1816, Mr. Sykes, (late student at the Bradford Academy,) was ordained to the pastoral office of the Baptist church at Scarborough. Mr. Beard read suitable portions of scripture, and prayed; Mr. Harness, of Bridlington, delivered the introductory discourse, and asked the usual questions; the venerable Mr. Hague, of Scarborough, who had been for many years the successful minister of Christ, and beloved pastor of that church, prayed the ordination prayer; Dr. Steadman, of Bradford, gave the charge, from 1 Cor. xvi. 10; and Mr. Arbon, of Hull, concluded in prayer. Mr. Birt, of Hull, preached in the afternoon, from Ezra, x. 4; and Dr. Steadman again in the evening, from Eph. ii. 7.

Poetry.

EPITAPH

ON THE LATE REV. ANDREW FULLER.

The following Inscription, written in Memory of the late Rev. Andrew Fuller, cut in Roman Capitals on a neat statuary marble Tablet, is placed in the Baptist Meeting-House at Kettering.

In Memory of their revered and beloved Pastor,
The Reverend ANDREW FULLER,
The Church and Congregation have erected this Tablet.

His ardent Piety,
The strength and soundness of his Judgment,
His intimate knowledge of the human heart,
And his profound acquaintance with the Scriptures,
Eminently qualified him for the Ministerial Office,
Which he sustained amongst them thirty-two Years.

The Force and Originality of his Genius,

Aided by undaunted Firmness,

Raised him from Obscurity

To high Distinction in the Religious World.

By the Wisdom of his Plans,

And by his unwearied Diligence in executing them,

He rendered the most important Services

To the BAPTIST MISSIONARY SOCIETY;

Of which he was the Secretary from its commencement,

And to the Prosperity of which he devoted his Life.

In addition to his other Labours,

His Writings are numerous and celebrated.

He Died May 7, 1815, Aged 61.

LINES,

*Addressed to the Infant Daughter of
E. & S. B.*

16th OF JANUARY, 1817,
THE MORNING AFTER HER BIRTH.

SHALL I greet thee, little stranger?

Shall I hail thy entrance here?

Launch'd upon a sea of danger;

Ent'ring on a world of care!

Winter's snowy blasts were howling,

On the eve that gave thee birth;

Poverty, with features scowling,

Chill'd the lowly sons of earth.

Can I, then, with bosom glowing,

Bid thee welcome here below;

When a nation's tears are flowing,

O'er the scenes of want and woe?

Yes, I may!—the snow-drop bursting,

Through the wintry clod appears;

Lovely flow'ret—Heaven's own nursling,

Though it rises bath'd with tears!

So meek stranger—unassuming—

May appear thy lovely form;

Harbinger of scenes more blooming,

Flower of promise—in the storm.

Come, receive the fond caressing,

Of thy parents' tend' rest love;

And may God's peculiar blessing,

Be thy dow'ry from above.

Sweeter boon—or richer treasure,

Not the wide world can bestow;

'Tis the soul of ev'ry pleasure,

Antidote of ev'ry woe.

May thy life's progressive story,

Like the dawning light of day;

Fed by heav'n—increase in glory,

Till the shadows die away.

Soaring then on rapid pinions,

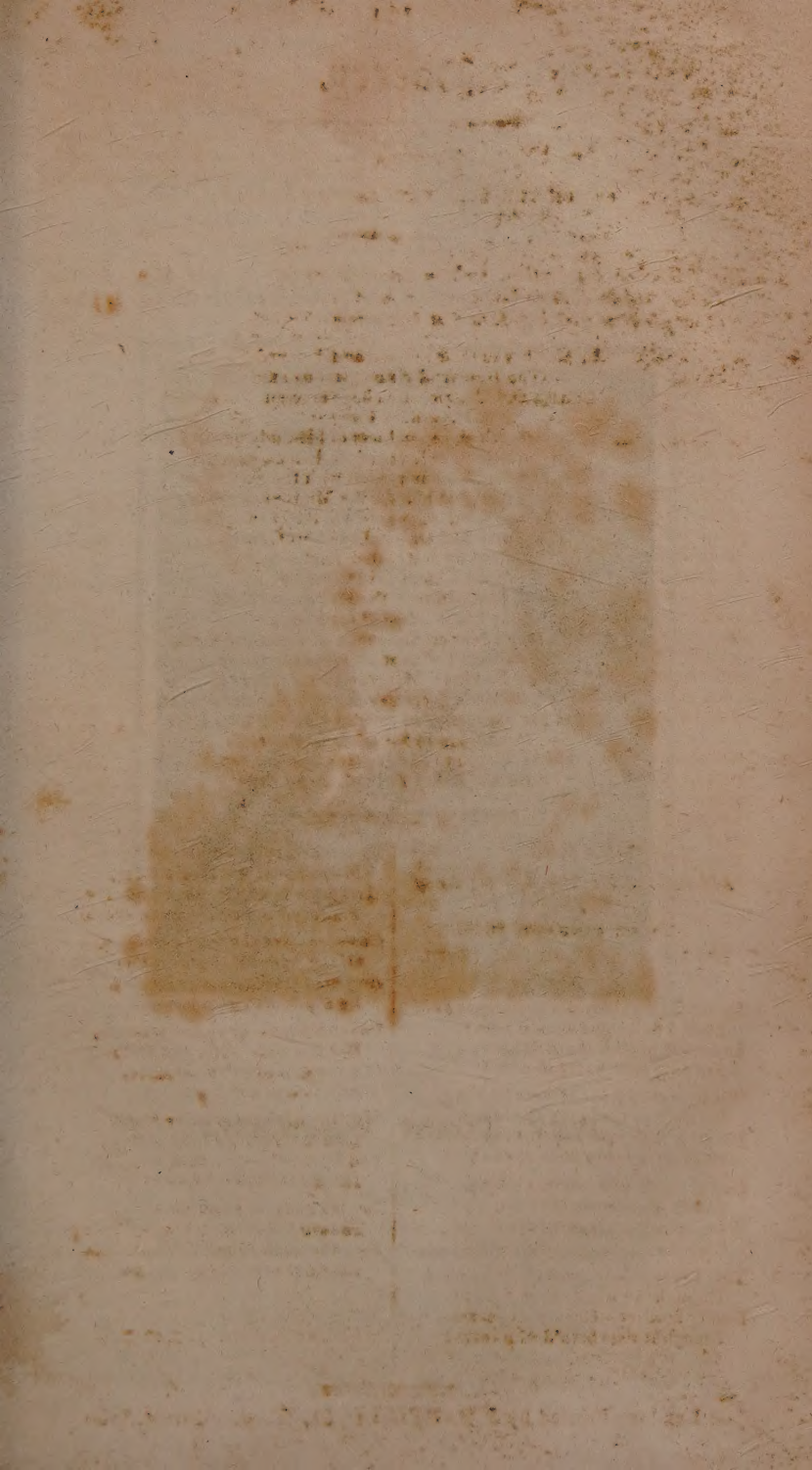
Toward the source of purest light;

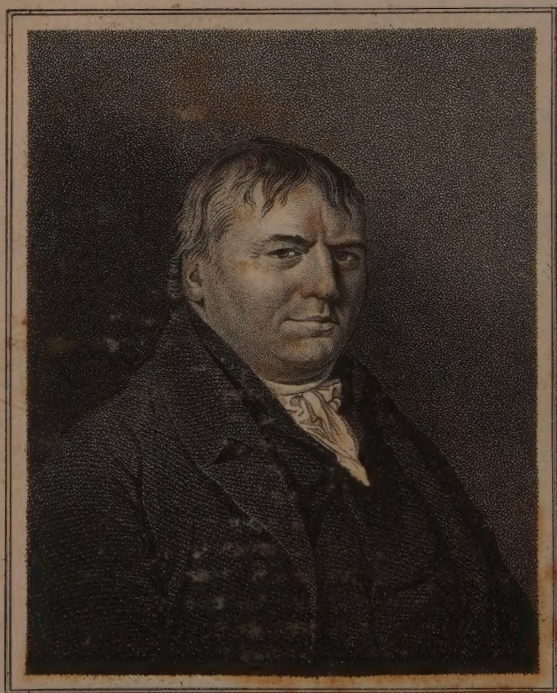
May thy soul, from sin's dominions,

Take her everlasting flight.

J. H.

Nailsworth, January 16, 1817.





Linnell pinx.

REV. JOHN SAFFERY.

Sarum

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